WORLD CALL

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Children Mature With Missions
J. EDWARD MOSELEY

★

"Christ, the Church, and Race"
LEWIS H. DEER
A. DALE FIERS
MARGUERITTE H. BRO
PICTORIAL SURVEY
C. E. LEMMON

★

Camera in The Congo
INTERVIEW WITH
C. A. WEESNER

★

JUNE 1957

★

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June, 1957

Vol. 39 No. 6

WORLD CALL

International Magazine of Disciples of Christ

The Cover

The children's clinic in Bolenge, Belgian Congo, provides the setting for the interesting photo by Charles Mills on this month's cover. A Congolese mother holding her baby stands by as a clinic assistant weighs her older child. Missionary nurse, Miss Georgia Bateman, checks over the records of the happily smiling boy. In Congo and elsewhere the concern of world missions is with the total life of men, women and children.

Hidden Answers

1. How many blind children are there in India?
2. Where will Disciples celebrate their 75th anniversary next year?
3. Who is the "trusted leader" and what is his assignment?
4. What is the numerical ratio between white and colored peoples of the world?
5. How many church bodies in how many nations are members of the World Council of Churches?
6. Cite instances of progress made in improved race relations.
7. What difficulties are encountered in use of audio-visual aids in Congo?
8. What classifications of congregations will find study on race relations especially important?
9. What common American concepts of churchmanship are difficult to explain to people of other nations?

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WORLD CALL

Global Highlights

News of the World Through the Eyes of the Church

J. W. Rutt Named Delegate from Britain

Leeds, England.—J. W. Rutt, elder in the Church of Christ (Disciples of Christ) here, has been named fraternal delegate from Great Britain to the International Convention Assembly of Disciples in the United States and Canada. Mr. Rutt will bring greetings at the Assembly, to be held in October in Cleveland, Ohio.

The fraternal delegate, a member of the Order of the British Empire (O.B.E.), is chairman of the Home Missions Committee of the British churches and treasurer of the Central Council.

Protestants in Italy Gain Greater Freedom

Rome.—The Italian Constitutional Court has upheld the right of Protestants in Italy to hold services without police permission.

The court declared a clause contained in the twenty-fifth article of the public security law to be incompatible with the Italian constitution and therefore invalid. The clause had specified that the police had to be notified in advance of any religious meeting on enclosed premises.

The court's decision was given in the case of Pastor Umberto Lasco of Rome, who appealed against a fifteen-day sentence for having held a service without police permission. The court's findings, in upholding the appeal, declared that articles 17 and 19 of the Italian constitution guaranteed every citizen the right to practice his religion freely so long as the rites of his religious group are not "contrary to morality."

Indian Church to Send Missionaries to Thailand

Madras, India. (RNS).—Two missionary couples will soon be sent to Thailand by the Church of South India, it was announced here. They will go as soon as negotiations have been completed with the Church of Christ in Thailand.

The Thailand united church is said to be anxious to have fraternal workers from other Asian countries. Church leaders here feel that Buddhists in Thailand, who emphasize the Indian origin of their religion, might listen with special interest to Christian missionaries from India.

The Church of South India was formed in 1947 through the merger of Anglican, Methodist, Presbyterian, Congregational and Reformed bodies.

Disciples to Mark Founding Of United Church of Christ

Indianapolis. — Churches of Disciples of Christ have been called to offer prayer on Sunday, June 23, on behalf of the Congregational Christian Churches and the Evangelical Reformed Church as they meet in Cleveland to form a United Church of Christ.

The Council on Christian Unity, which issued the call, was asked by the Des Moines Assembly of the International Convention of Disciples of Christ "to explore the possibilities of our sharing in this growing body of unity."

At the invitation of the uniting churches a delegation of Disciples will be present for the uniting ceremonies. These will include Hampton Adams of New York, George Walker Buckner, Gaines M. Cook and A. Dale Fiers of Indianapolis, and Mrs. Russell Putnam of Cleveland.

The Council on Christian Unity, through its executive committee, urged that prayers of thanksgiving be offered on June 23, not only on behalf of our fellow Christians coming together in the United Church of Christ, but also for all sincere efforts to express more fully the oneness of the church for which Christ prayed.

Disciples Speak On Overseas Aid

Indianapolis.—Firm support of U. S. programs of non-military technical assistance and economic development aid to underdeveloped areas of the world was given recently by representatives of Disciples of Christ in Washington, D.C.

A statement regarding technical assistance and world economic development was submitted to the special Senate committee studying for-

Paraguayans Work to Build Own Church

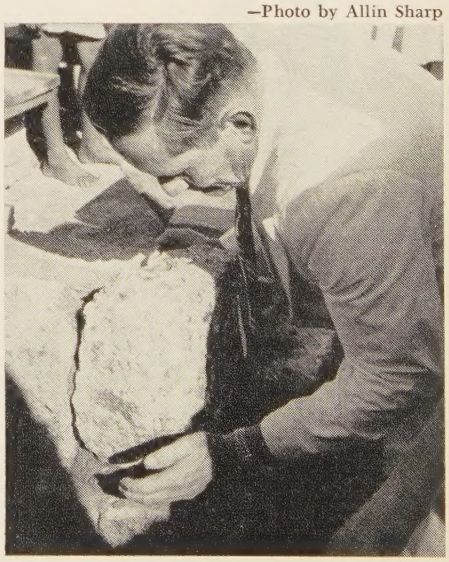
Members of the congregation of Disciples of Christ in Coronel Oviedo, Paraguay, are building a church edifice without help from fellow Christians in the United States.

Leading the church building effort is Don Santiago Armoa, the first convert of the work in Coronel Oviedo. Don Santiago, a mason, laid the cornerstone for the church building at ceremonies held earlier this year.

Don Santiago, upon the coming of Disciples' missionaries to the Coronel Oviedo area some years ago, was engaged to help in the construction of a roof on a mission building. As he worked with Malcolm Norment, former Yakima Indian Mission director who was then in Paraguay, he asked what the Protestants believed. After hearing an explanation, he agreed to come to Sunday church services. In a short time Don Santiago was baptized and became an ardent Christian.

As Don Santiago goes to his work missionaries report that he often stops to preach. Once his business suffered and he found himself in need of money. When questioned about this, he said, "In my life I laid so many bricks for the devil; I want to lay some for God."

Below, Don Santiago Armoa lays the cornerstone for the church at Coronel Oviedo.
—Photo by Allin Sharp

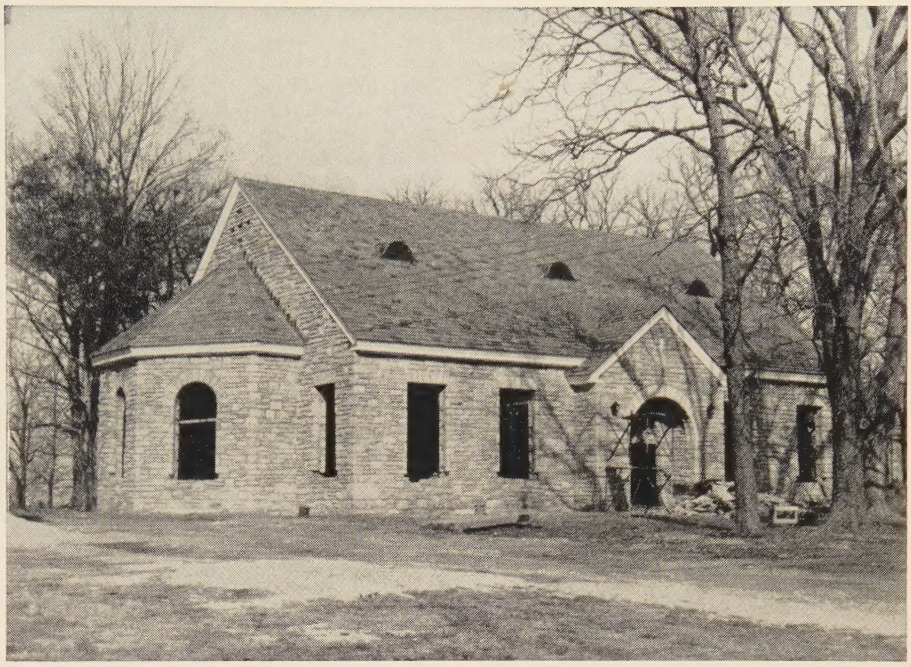


Dedication Set for Cane Ridge Shrine

JUNE 23-30 is the period set for dedication services for the Cane Ridge Shrine near Paris, Ky., a memorial superstructure toward which Disciples in thirty-nine states and four foreign countries have contributed.

Special observances will be held in honor of women (June 29), laymen (June 25), brotherhood (June 26), higher education (June 27), and ministers (June 28). A vesper service will be held on June 23, and the period will end on June 30 with an all-day "victory service" and the formal dedication program.

The Cane Ridge Meeting House, built in 1791, was the scene of eventful activity of pioneer Disciples.



RIGHT, the superstructure earlier this year.

eign aid by the department of social welfare of The United Christian Missionary Society.

Referring to governmental nonmilitary technical assistance, the statement noted that in 1957 these programs cost taxpayers only 1.33 per cent of a yearly $70-billion national budget as compared with 69.79 per cent for national defense and military security.

"We leave it to others to determine the cost of the military budget," the statement noted. "But on the appropriation for technical assistance and economic development we have a definite conviction. We should look toward enlarging rather than reducing our contribution for economic aid."

The statement made reference to actions of several recent International Convention Assemblies which called for continued assistance.

Churches Oppose "PX" Use by Missionaries

NEW YORK.—A Congressional effort to extend government commissary privileges to missionaries serving overseas has met with opposition from the National Council of Churches on the grounds that such a move might cause "grave misunderstanding."

In a letter to chairman Carl Vinson of the House Armed Services Committee, Luther A. Gotwald, executive head of the Council's division of foreign missions, said it was the judgment of the division's executive board that such a move, as proposed in pending legislation, "would not be in the interests of advancing the Christian mission." Such arrangements, he said, would link the interests of missionaries with those of U.S. military forces. Further, he said, the move would increase the gap between the standard of living of missionaries and that of those whom they try to serve in foreign lands.

The division embraces about seventy cooperating Protestant boards and agencies engaged in missionary work overseas. Serving under these boards are more than 10,000 missionaries and their wives, constituting about forty-three per cent of the total now abroad.

Ministers to Attend Intergroup Workshop

CHICAGO.—The second annual ministers' workshop in intergroup relations will be conducted on the campus of the University of Chicago here July 8-26.

More than sixty Protestant ministers, religious educators, administrators and executives of councils of churches from midwestern states are expected to attend the intergroup relations workshop sponsored jointly by the Federated Theological Faculty of the University of Chicago and the National Conference of Christians and Jews.

Purpose of the three-week workshop will be to examine the role of the church in the face of changing neighborhoods and population shifts in the heart of the great cities and suburbs. The workshop proposes to consider ways in which the church can meet its increasing responsibility to serve America's mobile population as an integrating force in the community.

Protestants Plan Large Radio Station for Philippines

NEW YORK.—The National Council of Churches has announced plans here for the construction of a 100,000-watt radio station in the Philippines.

Announcement of the new transmitter came within two weeks after the council disclosed plans for a similar 100,000-watt station for the Middle East.

W. Burton Martin, executive head of RAVEMCCO, broadcasting unit of the National Council's division of foreign missions, said the Far East station will beam broadcasts in a variety of languages throughout the Philippines and to the new nations of Southeast Asia.

The station, to be located in Dumaguete City on the campus of Silliman University, will keep the call letters of DYSR, a church-supported radio station of 10,000 watts that now broadcasts in three languages as part of RAVEMCCO's global program. Using a medium wave length, the transmitter will

Special Days

June 2	Children's Day
June 9	Pentecost
June 19-23	Quadrennial Assembly of International C.W.F.
June 30	Freedom and Democracy Sunday

reach Indonesia, Burma, Thailand, East Pakistan, India and other countries of the area.

The National Council also reported plans for a boosting of Station HLKY, Seoul, Korea, from 5,000 watts to 10,000 as part of an over-all plan to extend and intensify church-supported broadcasting in this area. The HLKY power increase will bring virtually all of Communist North Korea within the station's range.

Disciple Attends World Radio-Television Conference

Indianapolis. — Mrs. Hobart P. Brown of Akron, Ohio, represented Disciples of Christ at the World Conference on Christian Radio and Television Programs, held in Frankfurt, Germany, April 25-May 1.

Mrs. Brown, who was among some twenty American representatives to the international broadcasting conference, was the only woman participating on the convention program. She addressed the conference on "Radio and TV for the Housewife" and led a discussion period.

Mrs. Brown has conducted a weekly radio program, "Church Women," over Station WAKR, Akron, for fourteen years. She also has produced religious radio and television programs for the networks in cooperation with the National Council of Churches. She is a member of the executive committee of the department of public relations of the International Convention of Disciples of Christ, secretary of the Broadcasting and Film Commission of the National Council, and a leader in United Church Women.

Ford-U.S. Steel Grants To Aid Church Colleges

New York. — Many of the 471 church-related colleges and universities in the United States are expected to be aided this year by grants from the Ford Foundation and the United States Steel Foundation.

U. S. Steel will make grants totaling nearly $2 million for institutions of higher education during the year. Most of the grants will be for unrestricted aid in meeting rising operating costs.

Many church colleges will be helped through the Ford Foundation's $25-million appropriation for a five-year extension and development of the National Woodrow Wilson Fellowship program.

The foundation's action will provide graduate fellowships to "potential college teachers" at the rate of 1,000 a year for the next five years.

Radio Program Set

Miss Jessie M. Trout, vice-president of The United Christian Missionary Society and executive secretary of the Christian Women's Fellowship, will be guest speaker on the CBS program, "Church of the Air," on Sunday morning, June 16, 10:30 to 11:00 A.M. (EST).

Disciples attending the Commission meeting were Milton Patton, seated, Christian citizenship chairman of the United Christian Youth Movement, and David Roomy, standing at left, enlistment chairman of the International Christian Youth Fellowship and a delegate to the Commission. Standing at right is Kenneth Maxwell of N.C.C. —Kalec Photo

Christian Youth Study International Affairs

THIRTY-two youth leaders of the nation's churches gathered in New York and Washington March 17-22 to form the Preparatory Commission on International Affairs. Sponsored by the United Christian Youth Movement and the department of international affairs of the National Council of Churches, the Commission met with key leaders in the United Nations and Washington to discuss current issues and expected developments in international affairs.

The purpose of the Commission was the projection of a four-year program for the involvement of youth of the church in the problems of international affairs. Working in the realms of principles, policy, projects and program, the youth leaders sketched in broad outline the essentials of the emphasis through the early 1960's.

The work of the Commission will be discussed again in August at the U.C.Y.M. meeting in Estes Park, Colo.

Hungarian Family Reunited At Phillips University

Enid, Okla.—The Miklos Nicholson family has been reunited here after a ten-year separation.

Maria, wife of Dr. Nicholson, who is head of the business administration department of Phillips University here, arrived in the United States recently from Hungary to join her husband. With her was their 16-year-old son Laszlo.

Dr. Nicholson came to America in 1947 and has been on the Phillips faculty since 1948. His son Mike left Hungary for the U. S. in 1951 and his mother, Mrs. Anna Nicholson, joined them in 1952.

Since coming to the United States Dr. Nicholson has tried repeatedly to gain permission for his wife and son to leave Hungary. Help came from Eugene Carson Blake, president of the National Council of Churches. While in Hungary recently, Dr. Blake sought passports for the pair. These were issued in September, 1956.

No word was received from the wife and son during the Hungarian uprising which soon followed, and Dr. Nicholson did not know if they were alive. Then on Jan. 17 they arrived in New York on board the Queen Mary.

Young Disciples in Philippines Give Funds for Mission Work

Manila.—A commitment of thirty pesos for mission work abroad was collected in an offering taken at the first holiday conference of Disciples' youth held recently at Union Seminary here.

Four young people accepted the

call of rededication to Christian service and three young persons and an adult "stood for Jesus as Savior and Lord of their lives after John F. White preached the sermon at Memorial Christian Church in Paco," reports the *Philippine Christian Advance.*

Program Announced for Faith and Order Institute

Indianapolis.—The schedule of courses and forums has been announced for the Faith and Order Institute, scheduled here July 2-19 by the Butler School of Religion and the Council on Christian Unity.

Courses will include "Christian Unity: The Faith and Order Tradition," led by Canon Oliver Tompkins of England; "Christian Unity in World Perspective," with Heinrich G. Renkewitz of Germany, V. E. Devadutt of India, and A. W. Howells of Nigeria; and "Christian Unity: Issues for Disciples of Christ," led by Ronald E. Osborn.

Afternoon forums, to be held twice weekly, will deal with various conceptions of unity and with America's role in world mission from the eyes of persons outside the United States.

Purpose of the institute is to deal with issues which will be discussed next September at the North American Faith and Order Conference to be held in Oberlin, Ohio. It is the only such institute held by Disciples, and it is one of only a few held by single seminaries. Many cooperative institutes are scheduled in other parts of the country this summer.

Urges Mission Forces To Unite in Witness

Buck Hill Falls, Pa.—President Henry P. Van Dusen of Union Theological Seminary, New York, said here recently that the "church cannot wait for the union of all its branches before it unites in missionary witness to peoples of other lands and other faiths."

Citing the rapid growth of nationalism in every part of the world and the "reawakening of the ancient religions of Asia due to the nationalistic upsurge," he declared that the missionary program of the Protestant churches must be "strengthened and speeded." Dr. Van Dusen was speaking to some three hundred Methodist women mission leaders meeting here.

"There is need for a single board —an ecumenical body of missions representing all churches—in each of the major mission fields," he said. "The world situation calls for a radically new strategy, with each denomination contributing resources and personnel to the direction of that board and for a world Christian missionary ecumenical council directing the whole.

"We are now witnessing the beginning of a world church," Dr. Van Dusen said, "and it has come just in the nick of time."

Role of Chaplains Hailed by Church Leaders

Washington, D. C.—The military chaplain today holds a place of honor on his communion's roll of the ministry, although this has not always been the case. So observed Samuel McCrea Cavert, U. S. secretary for the World Council of

Women Prepare for First Quadrennial Assembly

THOUSANDS of women will converge on the Purdue University campus, West Lafayette, Ind., June 19-23, for the first Quadrennial Assembly of the International Christian Women's Fellowship.

They will be arriving by air, rail and highways. It will be the first international assembly of Disciples' women in history.

The basic purpose of the Quadrennial Assembly "is leadership training for church responsibilities, local and world-wide."

There will be speeches by leaders from around the world, worship services, dramatic presentations, a 200-voice choir, 150 discussion groups, a gift shop, exhibits, demonstrations, overseas guests, fraternal delegates from other communions, an historical pageant, dedication of Love Gifts, commissioning of missionaries, and a service of communion and commitment.

Local C.W.F. studies of the Book of Romans will be culminated as Nels F. S. Ferré leads in Bible study. He has challenged the women to read the Book of Romans once a week in advance and to memorize Romans 12.

Many fine addresses are on the schedule, including one by Mlle. Madeleine Barot, former French Protestant youth leader and now a World Council executive. On two afternoons 150 discussion groups will delve into a new book, *Woman's Place in the Total Church,* by Samuel F. Pugh.

Arrangements were made by Mrs. Russell C. Putnam, president; Mrs. H. I. Rudduck, vice-president and general chairman of the Quadrennial; and Mrs. Mary Dale, program chairman.

Four years of planning will go into four days using the theme, "Constrained by Love."

Heading up an extensive publicity program in connection with the Quadrennial Assembly are, left to right, Ralph C. Neill of the International Convention, Robert H. McNeill of the U.C.M.S., and Miss Velva Dreese, assistant executive secretary of the C.W.F.

—World Call Photo

Churches. Dr. Cavert spoke at the annual meeting of the General Commission on Chaplains and Armed Services Personnel, held here recently.

Reviewing the forty-year history of the chaplaincy service, Dr. Cavert said it was not until 1938 that the churches began to recognize its importance.

Eugene Carson Blake, president of the National Council of Churches, also addressed the meeting. "The military chaplain," Dr. Blake said, "must fulfill the traditional role of spiritual guardian to young men away from home in the service." He added that so many servicemen are now taking teen-age brides "despite the obstacles placed in their path" that the chaplain's responsibility has increased.

"The church that ignores its ministry to these men," Dr. Blake declared, "would be a church that ignores its duty to build a Christian society."

Race Relations Institutes Set

Indianapolis.—A second institute on "The Role of the Church in a Multiracial Society" will be held June 23-July 12 at Brite College of the Bible, Texas Christian University, Fort Worth. The first institute, announced earlier, is set for June 11-28 at the Butler School of Religion here.

Sponsored by the Brite College of the Bible and the department of social welfare of The United Christian Missionary Society, the institute will be open to leaders among Disciples of Christ.

Two other institutes have been scheduled for the summer. The fourteenth annual Institute of Race Relations, sponsored by the Congregational Christian Churches, will be held July 1-13 at Fisk University, Nashville, Tenn. On Aug. 5-9 the ninth annual National Interdenominational Institute on Racial and Cultural Relations will be held at McCormick Theological Seminary in Chicago.

U.S. Asked to Suspend Aid To "Intolerant" Countries

Washington, D. C. (RNS). — A spokesman for Protestants and Other Americans United for Separation of Church and State has urged here that American economic aid to Spain and Colombia be stopped until the State Department "is convinced that religious liberty for all faiths has been restored" in those countries.

C. Stanley Lowell, associate executive director, told the Senate special subcommittee on foreign aid that millions of dollars in economic and technical aid and surplus food have been going to both countries.

"We concede that our aid should not be used as an instrument for political or economic domination of any country," he said. "It is not for us to tell a foreign government which receives our aid that it must establish religious liberty, but we do have a moral obligation to state our belief that it ought to establish religious liberty."

Dr. Lowell charged that 200 Protestant schools have been closed in Colombia since 1948, some 47 Protestant churches have been destroyed by fire or dynamite, and 77 Colombian Protestants "have been killed because of their religious faith." He said many Protestant churches remain closed in Spain and Protestants have been placed under many civil disabilities there because of their religious belief.

Beneath the Spire

John Leslie Colver of Leicester, England, is a fifth-generation Disciple . . . born in Nottingham, England, in 1905, he is general secretary of the British Churches of Christ (Disciples) . . . educated at Overdale College, Westhill Training College, U. of Birmingham, and U. of London . . . serves as ex-officio member all national committees of Churches of Christ in Great Britain and represents British Disciples in such assemblies as Free Church Federal Council . . . began his ministry in Liverpool . . . married Margaretta Campbell Nelmes of Glasgow, Scotland, in 1945.

Mr. Colver

* * *

Mrs. Craft C. Carter is member directorate of the International Convention of Disciples of Christ and Jones St. Christian Church, Bluefield, W. Va. . . . has been Sunday church school teacher and officer, youth and choir director, dean School of Missions, teacher in vacation Bible and leadership training schools . . . attended 1950 United Church Women's Assembly and 1953 U.N. Seminar . . . born in Pittsburgh, educated at Piedmont Christian Institute, and holds degrees from West Virginia and Bluefield State Colleges . . . husband is a school principal; two sons are Craft, Jr., and Edward . . . she organized Home and Garden Club and was president five years, organized League for Service in 1940 and Women's Civic Club in 1941, and was co-organizer and first president of Colleagues of College and University Women in Bluefield.

Mrs. Carter

* * *

Russell H. Koppin has been Disciple since 1925 when he joined Bethany (then East Grand Boulevard) Christian Church in Detroit, Mich., following his marriage to Florence Wise . . . an elder there 27 years, he was board or finance chairman 10 years . . . when Bethany Church moved in 1954, he joined Central Woodward Church where he is now an elder and finance supervisor . . . a director International Convention of Disciples, he served three terms on board of Michigan Christian Missionary Association and has been president Michigan Laymen's Fellowship . . . member several terms of Crystal Beach Commission, helping to supervise Disciples' conference grounds at Crystal Lake . . . Detroit native, graduate Detroit Institute of Technology, is now president and general manager Chrysler and Koppin Manufacturing Co.

Mr. Koppin

—Bell Ringer

WORLD CALL

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"Christ, the Church, and Race"

PROTESTANT church groups in America have chosen for their study for the next six months the theme "Christ, the Church, and Race."

This project is bound to result in much good. The only way in which it might in some situations fail to help would be for groups to get away from the theme with its chief emphasis on what is Christian.

Race relations are not the concern of any single section. They do not concern any single nation. They are national and world-wide in nature and we must face them together. It is especially important that we look at race as Christians. No follower of Jesus can do less or ask more.

This issue of WORLD CALL—enlarged to 56 pages—carries a special section introducing this important study theme. In this section and in related articles in future issues our central purpose will be to lift up the importance of the Christian approach to a pressing problem of human relations. And to help people to look at the problem in the spirit of Jesus.

June 30's Special Meaning

THE importance of June 30 takes on special meaning this year for churches of Disciples of Christ and for their work around the world. Among the national and regional agencies cooperating in Unified Promotion, all programs of work depend on receipts from the churches in the fiscal year, July 1 to June 30. This year brings a new problem.

For several years these receipts have been on the increase. Accordingly, it has been possible to carry on a larger and more effective work, despite the lowered purchasing power of the dollar. But this year—most of which is now gone—there has been a reduction in the rate of increase in giving. Unless the rate of giving is stepped up in the closing weeks of the year, the budgets of the cooperating agencies will have to be cut by about half a million dollars.

To cut a budget of Christian service is not a simple matter of arithmetic. It concerns people who minister and those to whom they minister. If Disciples fail to reach their approved budget askings of $4,904,200, every one of the fifty-six cooperating agencies will be seriously affected.

That means state missionary work and religious education. It means ministerial relief, home and world missions and church extension. It means Christian higher education, church supported colleges and seminaries. It means the cause of Christian unity.

If we fail to reach the June 30 goals, we shall have failed to do that to which we have set ourselves. And we shall have failed our comrades and those we have undertaken to serve through them.

All of our churches and church members need to take a new look at our giving in these last weeks before June 30. To reach our goals and safeguard our work we must see that our giving is increased by approximately 15 per cent over that of last year. In some churches and church organizations this has been done. In others it has been accomplished in part. A united effort can bring the victory that is needed.

June 30 is not far away. The time to plan and to act is now.

Story of a Venture

WE believe that a number of our readers will want for themselves or for their church libraries a modest publication which has just been brought out by WORLD CALL. It is "World Call—A Venture in Religious Journalism (1919—1956)" by James L. Merrell.

The author, who is now Assistant Editor of this magazine, had access to a wealth of historical material in his preparation for writing. This included the minutes of the joint agency committee which worked for seven years in seeking to create one magazine where five had existed. The story is not a mere listing of facts, however. It lifts up people and events as part of a creative and fascinating movement.

Mr. Merrell, a journalism as well as a seminary graduate, was interested in how WORLD CALL came to be and in trends in its development. Prof. Ronald E. Osborn says of Merrell's work that "his contribution enriches the growing body of historical literature concerning Disciples of Christ."

("World Call—A Venture in Religious Journalism (1919—1956)" is published in mimeograph form and is bound simply in cardboards to keep costs low. Copies can be secured postpaid from WORLD CALL at $1.00 each, payable in advance.)

New Assignment— *for a trusted Leader*

C. O. Hawley Is Named Director of World Call Every Home Plan

Doctor C. O. Hawley sits at his desk in Missions Building.

WHEN C. O. Hawley rounds out twenty-two years of distinguished service as the executive head of Unified Promotion on June 30, 1957, he looks forward to another important assignment for the Disciples of Christ. The man under whose leadership the churches increased their support of the agencies cooperating in Unified Promotion from $877,043 to $4,238,156 will become Director of the *World Call Every Home Plan.*

For WORLD CALL, in whose publication six brotherhood agencies cooperate, the selection of C. O. Hawley for this post seems like naming "Mr. Cooperation" himself. For Dr. Hawley it is a means by which he can strengthen further the cause to which he has given years of vigorous service.

C. O. Hawley has believed in the value of the printed page. He has believed that when people know the facts about a great cause they support that cause. He has spoken often of the evil of "spiritual illiteracy." He sees his service with WORLD CALL as an opportunity to help people know about the work in which he himself believes.

THE *World Call Every Home Plan* is not new. A growing number of churches have adopted it in some form and have found that it has contributed to an informed and interested membership. Some have followed the plan in a modified form for from ten to twenty years. They speak with enthusiasm of its merits. Others who use the plan without change are even more convinced of its worth in bringing its readers to new understanding and support of the total work of the church.

Churches which adopt the *World Call Every Home Plan* tell their members that when they subscribe to the support of the church, their pledges will include subscriptions to WORLD CALL. These are then paid for from the treasury at the club rate of $1.50 each, with the understanding that changes can be made through the year. One church (see page 26, April 1957 issue) printed on its pledge card: "Your pledge will include a subscription to WORLD CALL, our brotherhood magazine. Please keep this in mind as you plan your giving." Leaders now wonder if they should not next year send WORLD CALL even to the homes of non-contributing members.

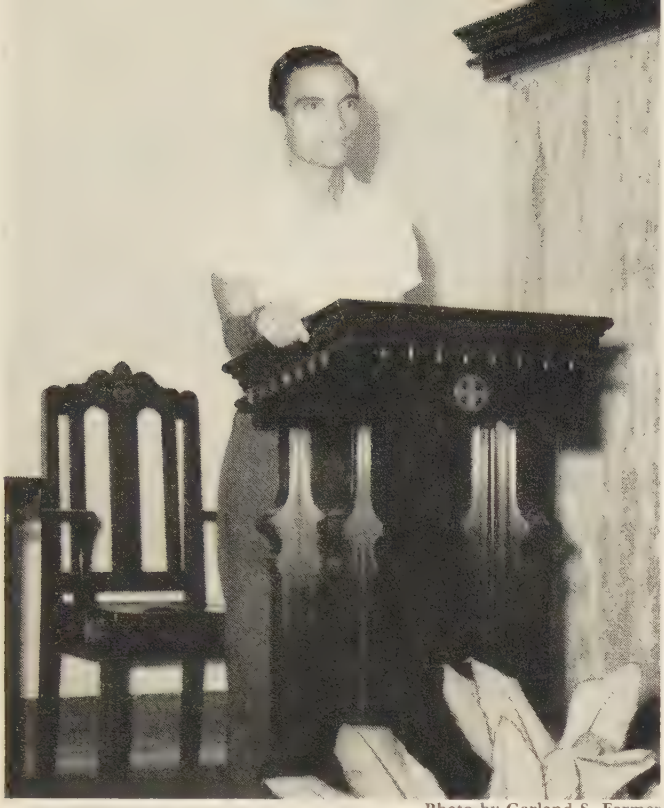
For several years the World Call Publication Committee has studied the possibilities of multiplying WORLD CALL's service by greatly increasing its circulation. Not because circulation was falling off. On the contrary, it has increased steadily for several years until paid subscriptions now number over 71,000.

Members of the Publication Committee felt that this is good but not good enough. They saw possibilities of doubling or trebling such figures. They concluded that the *World Call Every Home Plan* offered the way. They consulted other brotherhood leaders. They began looking for someone to give special leadership to interpreting the plan to the churches. More than a year ago they agreed that C. O. Hawley was the leader they wanted. They presented the proposal to him as an opportunity for brotherhood service. He considered it in that same serious light and accepted the call.

Dr. Hawley will not give full time to work with WORLD CALL but will serve for special periods on a per diem basis. This does not mean that the work will be slighted or that it will not command his complete devotion. A speaker at the March recognition dinner for him said that Dr. Hawley's physician had told him he must let up. For years he had been doing three men's work. But now he must take things easy and do only two men's work. Those who have worked with the man know that this is not just a joke. This trusted leader will put all of himself into his new assignment.

NO intense promotional campaign is planned. The facts will be presented and the possibilities will be pointed out. Ministers, board chairmen, World Outreach committees, World Call Secretaries and others will doubtless lead out in the consideration of what to do. Some will act quickly; others, more deliberately. The Director of the *Every Home Plan* will help wherever he can, as will other members of the staff and Publication Committee.

Meantime, all former service given so generously by World Call Secretaries and others must continue as before. Meantime, also, those responsible hope to make WORLD CALL more helpful to the churches than ever before, keeping in mind a motto carried in its first issue: "To inform those who are interested; to interest those who ought to be informed."



—Photo by Garland S. Farmer

Twenty-two-year-old Samuel Torres, above, now a lay leader among Disciples of Christ in Puerto Rico, began attending services at an early age. He is a product of children's work.

Children Mature With Missions

The Story of Eight National Christians — the "Products" Of Many Years of Painstaking Effort by Disciples' Workers

By J. EDWARD MOSELEY

ONE of the tremendous assets of the world missions of Disciples of Christ is the national-child-now-grown. Increasing administrative responsibility on the fields is being turned over to nationals for supervision in an enlarging partnership with the younger churches. Some of the leaders now emerging are nationals who have grown up under the missions for most, if not all, of their lives.

This article highlights one mature "child" from eight fields in Latin America, the Orient, Africa, and Asia where The United Christian Missionary Society administers missionary work. Each person should be regarded as a sample of the increasing number of nationals who are proving the worth of second generation, and beyond, younger churchmen. Many others might have been chosen for this recognition. The ones described here were selected by WORLD CALL after consultation with some missionaries. These nationals are growing Christians and able leaders who are rendering a satisfactory account of their talents nationally, internationally, and in ecumenical concerns. Each proclaims Christ at every opportunity and seeks to reconcile others to him.

These mission "children" are like the crews of old sailing vessels—they braved the sea and its struggles for the love of it. So these nationals are voluntarily part of the effort to advance the Kingdom of God because they have been unable to say "no" to the call to take hold and help bear their share of the Cross of Christ. Their leadership as consecrated adults reflects the careful training which parents and/or missionaries give all the time to mission children while responding to the love of Christ. The lives of these national "children" are an inspiration and suggest the prospects for the future as the United Society continues to transfer more mission control to nationals.

Four of the eight persons mentioned in the following paragraphs have visited or studied in the United States. One is a woman. Let us see something of their background and their present responsibilities:

Congo: Bokunge Jacques

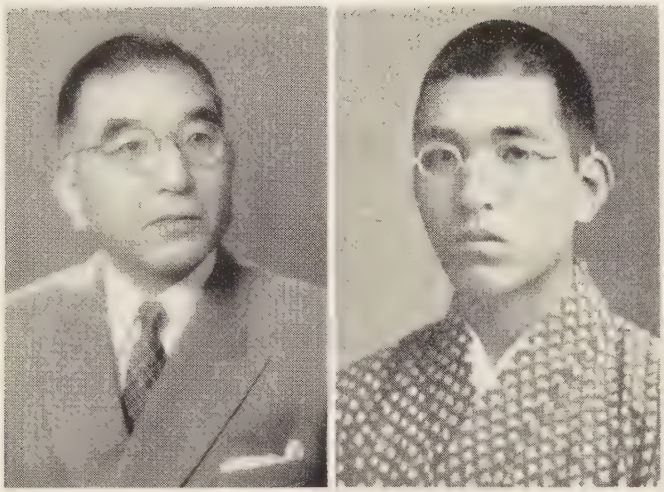
Bokunge Jacques was born in the Belgian Congo in 1909, when the Congo Mission was just ten years old, the only son of Christian parents. His father, a preacher and carpenter, died of sleeping sickness in 1920. His mother died recently. After W. H. Edwards, missionary, noticed the talent of his hands, he prepared to be a mechanic. For about three years he was engineer on a Congo launch which took evangelists from Bolenge to remote places. He later learned to operate the electric plant and to wire houses. He is now the chief Mission mechanic at Bolenge.

A deacon in the Bolenge church for many years, Mr. Jacques is also the church clerk and he has been the chairman of the official board. He substitutes for the pastor when the minister is absent.

Virgil E. Havens, missionary, taught him how to carve both wood and ivory; this is now a remunerative hobby. He usually carves gifts which the church gives to visitors from overseas like Dr. and Mrs. Virgil A. Sly, Dr. A. Dale Fiers, Dr. and Mrs. Gaines M. Cook, and others. While working in missionary homes, he dreamed that he would live in a brick house eventually. That is now true; he made, burned and laid the brick for his home. He is the father of ten children.

Japan: Kiyoshi Ishikawa

A Japanese boy, loved and guided in his uncle's Christian home and nurtured under the influence of Christian schools, is today making Christianity felt and respected in Nipponese commercial circles. Kiyoshi



The two photos above are of Kiyoshi Ishikawa of Tokyo, Japan. Left is the prominent Christian businessman of 1957; at right is the young Mr. Ishikawa as a student in *Sei Gakuin.*

Ishikawa was baptized by Dr. Harvey Hugo Guy (1871-1936), missionary, and studied English in night school at the Guy home with his uncle, Kakujiro Ishikawa, assisting in the instruction.

Kiyoshi Ishikawa was one of the first graduates of the Sei Gakuin Middle School for Boys in Tokyo. While in another school, preparing for entrance into Tokyo Imperial University, he was influenced by Dr. Inazo Nitobe, one of Japan's most influential Christians, and roomed across the hall from Tadao Yanaibara, now Christian president of Tokyo University.

While a student in the Imperial University, young Mr. Ishikawa lived in a Y.M.C.A. dormitory and attended the Takinogawa Christian Church where he was baptized. He received a degree in English law from the university. He went to work in the electrical division of the Sumitomo Industrial Company, one of the best-known corporations in Japan. The company gave preference to young Christian men. Working in the Osaka branch of the firm, along with young Yanaibara, Mr. Ishikawa was active in the Tennoji Christian Church where his marriage took place.

Became Power Company Executive

In time, he became managing director of the Nippon Electric Company, affiliated with Western Electric and the American Bell Telephone and Telegraph Company. He worked and studied in the United States. After World War II, he became president of the Nippon Submarine Cable Company, one of three such firms in the world. He is a director of the Nippon Broadcasting Company, and the Iwaki Glass Works, one of the largest in Japan.

In addition to these business interests, Mr. Ishikawa devotes much time to Christian interests. He is a director of the Tokyo University Y.M.C.A. and the Naomi Home for widows. He seems most to enjoy being president of the directorate of Sei Gakuin which includes the Middle School for Boys and the Margaret K. Long School for Girls. He is devoted to the welfare of his school which his uncle helped to establish and served as principal until his death. (Next year, incidentally, Disciples will celebrate the seventy-fifth anniversary of their missionary work in Japan.)

Puerto Rico: Samuel Torres

Samuel Torres, 22, is a member of the Candelaria church, largest rural congregation of Disciples in Puerto Rico, where missionary work has been progressing since 1900. He has been attending services there since he was a small boy and was baptized in 1950. He is superintendent of the Sunday school, his mother is church treasurer, and an older brother, Lucas, is pastor of the Espinosa church. Samuel is also president of the Insular Christian Youth Fellowship.

At the annual convention of Disciples last February, he was chosen one of the lay representatives on the Puerto Rico Administrative Board of Disciples. Later elected treasurer of the Board, he is the first Puerto Rican to hold this responsible position.

Young Mr. Torres was graduated from the University of Puerto Rico in 1956 and is an examiner of accounts in the Puerto Rican Comptroller's office. He travels around the island auditing the books of government agencies.

Jamaica: Herbert S. Shirley

In Jamaica, where Disciples began missionary work in 1858, Herbert S. Shirley is pastor of King's Gate Christian Church in Kingston. He is the son of Charles S. Shirley, minister, who was educated at Eureka College. Young Mr. Shirley is secretary of the central committee of the Jamaica Association of Christian

Daniel Lopez de Lara, minister of Central Christian Church in San Luis Potosí, Mexico, is shown at right in the photo below as he chats with two visitors to the annual Disciples' workers assembly in Aguascalientes. At left is a Presbyterian fraternal delegate; in the center is Mrs. Mae Yoho Ward, Latin America secretary for The United Christian Missionary Society.
—Photo by Ella Huff Kepple

—Photo by A. Dale Fiers

Herbert S. Shirley, pastor of King's Gate Christian Church in Kingston, Jamaica, is shown in the photo above as he works at his desk in the study of the church's parsonage. The son of a minister, Mr. Shirley felt the influence of the Mission early.

Churches. He is a graduate of Drake University. While a student in Des Moines, he was pastor of two white congregations and president of the Drake Ministerial Association. He attended the 1947 World Convention of Churches of Christ (Disciples) in Buffalo, New York. He is a product of the Fairy Hill church which is located in one of the rural areas of Jamaica.

Paraguay: Ramona Franco de Aguilar

Paraguay is the Latin American field where the Disciples have had a missionary program only since 1918 when *Colegio Internacional* was launched. One of the students there was Ramona Franco who came with scant education from an isolated ranch in the Brazilian hinterland. After a few years in the dormitory and two years of high school studies, she dropped out but remained in Asunción. Finally she went to live with Doña Ramona de Perrot, faithful member of the Peru Avenue Christian Church. Residing with her meant that one attended church, Bible school and youth meetings and, as well, absorbed the Christian spirit of the home.

Young Ramona's Christian interest soon developed and she was baptized and became an active church member. She and the congregation decided that she ought to go to Buenos Aires for training in Union Seminary. Her father, never interested in his daughter's education, refused to help her finance the seminary studies. A brother came to the rescue. After completing her studies in Buenos Aires, she returned to Asunción. There she assisted the Peru Avenue Church in the Bible school, youth activities and evangelistic calling.

While in the seminary, she met Eduardo Aguilar, ministerial student from Peru. They were married and he became pastor of a Methodist church in Lima where they were active in the total life of the Protestant community. He was chosen one of the first group of ecumenical students to study for a year at Union Seminary, New York City, in 1955. Ramona returned to her father's home for the year. Illness in the family forced Eduardo to return to the Brazil home. He and Ramona then went back to Asunción where both were welcomed by *Colegio Internacional* and Peru Avenue Church. They lived at the school and assisted the program during a year when the staff was depleted.

At the end of 1956, the Aguilars were invited to the ministry of the Barrio Colón church. Eduardo had received immersion so they are now happy in this new work. Ramona is a busy pastor's wife, buoyant in spirit, and an able speaker.

India: Barnabas Sadhu

Barnabas Sadhu came under the influence of the India Mission of Disciples (which will celebrate its seventy-fifth anniversary next November) one summer day in 1900 when he was an orphan about six years old. He and an older brother and sister were sick from hunger. Their parents had died the year before and no one in the village of Karhi could care for them. They went to the Mission because they had been told

Bokunge Jacques, a leader among Congolese Disciples, is shown in the photo at right, third from the right. With him, fourth from right, is his wife. Mr. Jacques, the chief Mission mechanic at Bolenge, is a deacon in the church, church clerk, and a leader on the official board. He came under the influence of the Mission when he was a fatherless child of 11.

—Photo by Ellsworth Lewis

that there they would be given food, drink and care. Hira Lal found them near the Mission compound in Mungeli and he took them to the Damoh Orphanage and Boarding School where the youngest child was named Barnabas Sadhu.

Now, more than a half century later, B. Sadhu, as he has generally been called, is held in high honor and respect by the Christian community because of the strength he has added to the Indian brotherhood. He is a person of prepossessing personality who has now passed the age of retirement. Formerly pastor of the Mungeli Christian Church, he lives now in Pendra Road, in the bungalow long occupied by Mr. and Mrs. Walter G. Menzies and their family, and is still in mission service. He is trying to organize the numerous deeds and other papers necessary for the sale and purchase of Mission lands. He is a short, fat, jolly man filling a large job.

Mexico: Daniel Lopez de Lara

Daniel Lopez de Lara of Mexico, where Disciples began missionary work in 1895, was orphaned at an early age and reared in a Catholic home by his maiden aunt. They resided in San Luis Potosí near Disciples' *Colegio Ingles* and the Public Library. He frequented both places. He read fiction, but as his interest in evangelical Christianity grew he began reading religious volumes. He studied at *Colegio Ingles* and attended fiestas and youth programs in the annex of Central Christian Church. He became an enthusiastic Disciple nearly twenty-five years ago.

He enrolled in Union Seminary in Mexico City. Before he was graduated he was made director of the Youth Association of the Morales Christian Center in Aguascalientes and completed his seminary studies by correspondence. For a time he added pastoral duties to those of the Social Center.

He later returned to Mexico City to work in the Union Press and Bookstore. He had married his school sweetheart; she held a degree in pharmacy. They have six children. He finally began youth work, long his ambition, in a small town in the Disciples' field.

When Central Church, San Luis Potosí, called him as pastor for the third time he accepted. He has been with this congregation for nine years. This church of 200 members serves breakfast to twenty-five poor children sent there by the Mexican Department of Education. It also sends laymen evangelizing in near-by communities.

Sr. Lopez works with youth in the church and in the Juarez Club which it sponsors. Many people go to him for counsel. He was an accredited visitor to the 1954 Evanston Assembly of the World Council of Churches. He is a delegate of the Mexican Council of Churches to the Oberlin Faith and Order Conference next September.

Philippines: Samuel G. Catli

In the Philippines, where Disciples have had mission work since 1901, Samuel G. Catli directs Christian education for the Philippine Federation of Churches. Interrupted only by World War II, he has held this responsible position since 1938. During 1951-54 he edited the *Philippine Christian Advance,* monthly periodical of the Federation. He hails from Ilocos Norte and is a graduate of Union College and Union Seminary, Manila, and has had graduate studies in Christian education in Yale University.

He has represented the Philippines at the following international conferences: World Christian Youth Conference at Oslo and World Council of the World's Sunday School Association in Birmingham, England, both in 1947; three World Christian education assemblies in Toronto in 1950; World Convention of Churches of Christ (Disciples) in Melbourne in 1952. He was co-dean with his charming wife, Felicidad, of the East Asia Christian Family Life Seminar-Conference at Manila in 1954. In 1956, invited by the General Assembly of the Presbyterian Church in Korea, he lectured on Christian education at the National Sunday School Convention at Taegu.

After Mr. Catli's visit to Korea, the moderator of the General Assembly wrote that it was "certainly a great pleasure to have Mr. Catli with us in our Sunday School Convention. . . . His contribution to the convention has been just great, and everyone who has attended the meeting enjoyed him very much." This is typical of the appreciation which this Christian statesman has earned.

Mr. and Mrs. Samuel G. Catli, center, descend to their places after lighting their candles and starting the closing ceremony of the East Asia Christian Family Life Seminar - Conference. The meeting was held in Manila in 1954. Mr. Catli, who has grown up under the influence of missionaries of Disciples of Christ, now serves as Christian education director for the Philippine Federation of Churches. Not long ago he gave lectures to Koreans.

Dr. Rector

Rural Churchmen Share Ideas

Delegate to International Conference Notes Need for Better Understanding

By F. E. RECTOR*

"THE majority of the churches in the world today are rural village churches." These words make up the opening statement of the conference summary drawn by the members of the Second International Conference on the Church and Rural Life, held last August at the Ecumenical Institute, near Celigny, Switzerland.

It would be relatively simple to explain this statement as saying that there is a vast likeness and commonness of culture among the rural churches of the world. It is true that such churches share a rural environment, and may even be rather strongly dominated by agriculture as a way of life. It is also true, and most evident to one who shares ideas with rural churchmen of nations other than his own, that rural churches around the world face certain common problems.

No Easy Common Ground

However, there is no easy common ground on which those interested in the rural church in all countries can stand. What may appear at first glance to be problems common to all are quite different when taken in the cultural context in which they occur. The problems may be called by the same name, and so are common problems in kind, but they are vastly different in degree.

In the discussions of one afternoon with rural churchmen in Oxford, England, eleven troublesome factors in modern rural life were jotted down. These problems were repeated as our party of American rural church leaders traveled and conferred with rural leaders in Holland, Germany, Denmark and Switzerland, and then again in the eight days of the international conference at the Ecumenical Institute. These problems are all familiar to those who work in rural areas in America.

The list is as follows:

1. Off-the-farm labor of agricultural people.
2. Car pools, rural commuters and rural villages that are little more than "dormitory" communities.
3. Mechanization, the rising level of living and the decreasing proportion of farmers.
4. The difficulty faced by prospective young farmers in getting established on the land.
5. The increase of means of communications and the consequent change in local social patterns and interaction.
6. The breakdown of the "parochial" spirit.
7. The need for churches to organize into cooperative units such as larger parishes, pastoral unities, etc. (The British call this "working in sections.")
8. Operating agreements between older and younger generations on the same farm; land transfer patterns.
9. The conflict between decreasing farm population and increasing rural nonfarm population in the same areas.
10. The rise of new towns and villages (residential areas) demanding new kinds of services.
11. School consolidation programs.

As interesting as these eleven factors are, it is not possible to discuss and analyze them here. To be sure, even in America some of them could not be agreed upon as being exclusively bane or blessing. What is even more difficult—and interesting—is to attempt to discuss them and understand their meaning in a group representing varying cultural, social, religious and linguistic backgrounds.

It is here that personal communications begin to break down and the discussants are unable to make clear their feelings and meanings. For example, imagine how you would explain the American attitude toward abundance, crop surpluses and bigger and better machines to a fellow Christian from a culture where the majority of the people are always hungry (including even the farmers), farm production is accomplished by the physical sweat and toil of human beings, and money is not available in the total agricultural economy to permit the purchase of even the most basic tools and machines.

Not Just Language Barriers

This breakdown in communications is *not* just a matter of language barriers. If that were true it would be all too simple to depend on expert interpreters, or even to learn the languages ourselves, in the long run. Communication at this point is more a matter of *understanding* our brethren in other lands.

It is also a matter of understanding ourselves and seeing how we must appear to him who seems so queer to us on the surface. It is a matter of Christian role-taking such as Christ implied in the Golden Rule—

*Dr. Rector is head of the department of town and country church in the School of Religion, Butler University, Indianapolis, Indiana. He was a representative of Disciples of Christ at the Second International Conference on the Church and Rural Life, held in August, 1956, at the Ecumenical Institute, near Celigny, Switzerland.

being able to see ourselves both as we are and as if we were the "others."

Thus the meaning of what appear to be our common problems is almost impossible to clarify until we can make plain the way in which those problems fit in our respective cultures and personal lives. Language itself may be an escape here, rather than a help. One who observes closely the intercultural exchange at conferences such as the one at the Ecumenical Institute will note that occasionally a speaker will come to a point in discussion where he does not really *understand* the members of the conference who are of other backgrounds, and where he cannot clearly communicate his own position or feelings. At such a time he is most likely to retreat behind old rallying cries or trite phrases in which he speaks but does not make his meaning clear. Or, what is still more disturbing, he may become mildly aggressive and pour salt in old cultural wounds which should have been allowed to heal long ago in Christian love and understanding.

Difficult to Explain

At no place is this more true than in conversations concerning the church and the program of the church. Such common American concepts of churchmanship as *service, evangelism, stewardship* or *Christian education* are difficult to explain to those of other nations and church disciplines than our own. To the American churches the term *missions* may mean the unselfish and evangelistic outreach of the church, whereas among other peoples it may have a wide difference in meaning, including that of meddling!

At this point it was interesting to be told in Germany that certain attempts at lend-lease of pastors had been attempted between the Lutheran churches of America and Germany. In trying to explain the concept of *stewardship* to the German churches one American pastor had been completely stalled for a time because there was no comparable word in the German language. The German equivalent in the New Testament simply meant *caretaker,* and the interpretation of stewardship had never had more than this limited meaning for the churches. This fact is much less ridiculous when one understands that the support of the churches in Germany is, almost entirely, from taxes which are paid by nearly everyone. Stewardship as we think of it, therefore, had little reason to be a part of their thinking in regard to religious life.

People Are Closer

It is certainly true that the majority of the churches of the world are rural churches, but they are not all cut of one cloth, either spiritually, doctrinally or culturally. If we are to communicate with them in any real sense, we must understand them and the people who constitute them. The ease and speed of modern world travel make it evident that the people of all lands are closer to each other than ever before—closer with Christian love and understanding, or with ignorance, misunderstanding and unconcern. In a world that is becoming smaller and smaller the Christian concept of God must become larger and larger.

HOW many bubbles in a bar of soap?" "How many people on the United States Government payroll?" Such questions, says the Friends Committee on National Legislation, are still being asked of Negro citizens as they attempt to register to vote. In fact, in the past two years they are increasingly being asked. Typical of the results of such policies: In Mississippi, Negro voter registration has dropped from 4.4% of the 497,000 eligible Negroes in 1954 to 1.6% of those eligible in 1955; in Louisiana, over 8,000 Negro voters from 10 parishes have said that their registration was challenged in 1956. In one parish 3,000 Negroes were deprived of their vote in the last election.

IT'S no news that drinking among the members of Washington officialdom is a common thing. One reporter states that there were over 100 cocktail parties on Capitol Hill in the first few months since Congress reconvened. Meanwhile Congress sidetracks the pleas of the airplane pilots and hostesses that liquor be banned "for safety's sake" and at the same time is getting ready to vote a bonus to the distillers in tax relief by allowing them to keep liquor aging in warehouses *without taxes* for twenty years instead of the present eight.

YOU may not have noticed it but President Eisenhower has abandoned the effort to get Congress to enact a program that would have required all youth of 18½ years of age to take at least six months' military training. The resignation of the five-member National Security Training Commission which was accepted by the President marks the end of this venture for the moment. Church groups, labor and farm groups, and educators can claim a large share of the credit in blocking any further development of the compulsory military training idea in our government.

THREE hundred thousand human beings at 8 cents per person per day—this is the story of the survival of the Arab refugees in Gaza. While the U.N. was occupying Gaza there seemed to be some hope of constructive treatment for this particular refugee sore. Now, with Egypt in control once again, the prospect looks bleak. Israel does not want these people. The Arab states, including Egypt, do not want them resettled. Egypt, though she claims Gaza as her property, does not recognize these people as her citizens and yet prevents their emigration elsewhere. Meanwhile they die by inches, physically, mentally, morally. It is time that our U.S. foreign policy makes it clear that people are important as people—not as pawns—and that we insist on some form of resettlement within the near future.

THERE were over 15 million family housing units in the U.S. in 1950 which were so definitely substandard as to be classed as slum housing. Meanwhile in 1957, housing starts continue to drop and the cost of the housing units built continues to rise.

Audio-visual leader impressed by work of Disciples' missions when he sets up his

Camera in The Congo

An Interview with C. A. Weesner

C. A. Weesner, standing at right, directs a scene from the new film on mission work of Disciples of Christ in the Congo. With him are Douglas Cox, left, director of photography, and Toge Fujihira, the cameraman.

MISSION stations of Disciples of Christ in the Congo are cells of Christian culture in what is still largely a wilderness of paganism. This was one impression brought back by C. A. Weesner from a recent trip to Africa. Executive secretary of the department of audio-visual services in The United Christian Missionary Society, Mr. Weesner was in the Congo making a film showing the total scope of Disciples' mission work in that area.

Interviewed recently in his office at Missions Building in Indianapolis, Mr. Weesner said that he was impressed with the wonderful work that missionaries are doing in the Congo. Laboring under most difficult conditions—shortage of drinking water, frequent breakdowns of equipment, no communication between stations, needing to spend valuable time on elementary tasks of maintenance—still they are accomplishing great things.

Change in Attitudes Noted

"As you travel through the Congo bush," Mr. Weesner said, "you can tell when you are approaching a mission station. The forest people are still largely primitive. But as you draw near a Christian village you notice the change in the manners and attitudes of the people, which are evidences of their higher moral and ethical standards. Then, as you leave the village and travel into the bush again you find the people reverting little by little into a more primitive culture."

Mr. Weesner spent most of the months of January and February in the Congo directing the filming of a documentary on the mission stations of Disciples of Christ. This film has been especially planned for use in connection with the mission study on Africa which is scheduled for 1960.

The film was produced by Missions Visualized, Inc., a non-profit, non-denominational organization for making audio-visual materials on missions. Working under Mr. Weesner were Douglas Cox, director of photography, and Toge Fujihira, cameraman.

"We picked one special type of work from each station," Mr. Weesner said. "Of course, each station does several types of work, but for film purposes we concentrated on one type for each station.

"In Monieka we filmed the medical work; in Ifumo, evangelism; in Lotumbe, educational work; and in Mondombe, work with lepers.

Higher Education at Bolenge

"In Bolenge we laid special stress on the higher education program. The École Moyenne, on about the junior high school level, trains men and women for business positions. The École Predicateur trains our African ministry, and Congo Christian Institute, a union institution, trains teachers.

"In Boende we stressed mobility and cooperation. Boende is a rapidly growing city with an airport, and it serves as the seat of government for a large area of the Congo. The government has assigned us a large lot there with room for a church, a minister's home and a community center. Three stations, Mondombe, Ifumo and Wema, are cooperating to start the work in Boende, where an African pastor is already established. In the film we show the dedication of the parsonage and the location of the proposed new church.

"At Wema, located in the most backward and primi-

—Photo by Weesner

Spectators line the river bank as preparations are made for the filming of a baptismal scene at Mondombe. Standing in the foreground are, left to right, Douglas Cox, photographer, Paul Snipes, Disciples' missionary, and an African pastor.

tive section of our area of the Congo, the film shows scenes of native African life and customs."

Asked about his opinion on the use of audio-visual teaching aids in Congo missions, Mr. Weesner said he believed that audio-visuals were gradually coming to the fore.

"The worst hindrance to a free use of audio-visuals is the language barrier," he said. "The many dialects in use make it a complicated operation to produce acceptable audio-visual materials."

Audio-visual Aids Progressing

He felt, however, that there are three ways in which audio-visual aids are progressing in Congo at the present time.

First, American silent films are being used effectively with a running commentary spoken in the appropriate African dialect.

Second, missionaries are producing some slides and film strips. Paul Snipes is producing materials on education. A. C. Cuppy and Ben Hobgood are working on evangelistic materials, and Joseph Whitmer is preparing materials to be used in the United States, showing African life. One drawback to the making of these materials in Africa is the bad effect of the heat and humidity on sensitive audio-visual equipment.

Third, a process called Magnastripe is now being developed. This will make it possible to use many films by putting the translation onto the film by a process of magnetic recording, similar to tape recording. This represents a real advance in audio-visual technique and will undoubtedly make it possible to use more audio-visual materials on the mission field.

Asked about his general impressions of the work in Congo, Mr. Weesner said, "This is one field of which I have personal knowledge where the opportunities are almost unhampered by conflicts or other religions.

"In the Congo the Negro and the white man meet with a smile. I believe that there is the lowest degree of conflict between black and white of any place in the world of which I have knowledge.

"The Belgian government is trying to do a good job in educating the Africans. It is willing to work with and through the missionaries—and the people themselves are eager to learn.

African Leadership Emerges

"I also had the impression that an emerging African leadership is reaching toward maturity. If missions pulled out of the Congo today, the church would slip badly, but it would not fail. African Christians are not ready yet to stand alone; they want a voice in the administration of the church but they are still calling for more missionaries.

"I was interested, too, to note that a goodly number of trained African leaders have enough dedication to go into church work at great financial sacrifice. A high percentage of young men who have been trained and educated by the church stay with the church. This bodes well for the future of the Kingdom in Africa."

Pentecost Means Christian Unity

World Council Calls Members To Celebrate Birth of Church

EASTERN Orthodox, Anglican and Protestant churches all over the world will be called to prayer on Sunday, June 9, by the seven presidents of the World Council of Churches to celebrate the festival of Pentecost. They will meet in worship to commemorate the fiftieth day after the first Easter when disciples from many nations received the divine guidance which meant the beginning of the Christian mission to evangelize the whole world.

Pentecost is probably the most ancient religious festival which is celebrated today. In the early Jewish calendar, Pentecost, or the Feast of Weeks, was dedicated to gratitude to God for the gift to Noah of the "Covenant" (involving the regular and orderly sequence of events in the physical universe—"seedtime and harvest").

Later, Pentecost became associated with the giving of the Law to Moses at Mount Sinai. While most other Jewish festivals were just for their own community, this one paid a great deal of attention to including the stranger or those of other faiths who happened to be in the home or community at the time.

The Christian Pentecost had its origin when the Christian community of Jerusalem (120 people) gathered together, fifty days after the resurrection, to celebrate an age-old religious festival. At that time, according to the second chapter of the Book of Acts, the Holy Spirit which Jesus had promised his followers descended upon them, and some 300 converts were made to faith in Christ.

Many historians date from that event the beginning of the Christian church, and in particular, its sense of world-wide mission and responsibility. It is a time of renewal and revitalization and a time of promise fulfilled and of setting out to share this good news with all one's fellow men, even in the farthest parts of the earth.

In the early church Pentecost ranked with Christmas and Easter as the third great festival of the Christian year.

It was considered one of the most joyous times of the church calendar and was celebrated with songs and festivals.

For the World Council of Churches, because of its ecumenical or world-wide nature, Pentecost has special significance. Many of its 165 churches in some fifty nations use this day as an opportunity to help the local congregation better understand the world-wide fellowship of the church.

In member churches of the World Council, a special Pentecost message from the Council's seven presidents is read from pulpits throughout the world. The 1957 message says in part, "The nations are looking with fear to an unknown future. Grave problems of human relationships which cause the sufferings of millions of our fellow men remain unsolved. This is not because the necessary intelligence is lacking or even some general good will. It is rather because men have not the power to do the good they know they ought to do.

"We long for true international understanding and peace, but we cannot bring ourselves to pay the price," say the World Council presidents. "In the churches we find a real desire for renewal, for unity, for evangelism, but not enough readiness to consecrate ourselves so fully to the service of Christ that we become the willing instruments of His saving work.

"Now Whitsun (Pentecost) comes to tell us that the one and only way in which our weaknesses can be transformed into strength is by receiving the life-giving Spirit which turned disappointed disciples into courageous witnesses.

"We therefore beseech you, brethren, so to wait upon God that we may be endued with power from on high. We are often in such a hurry to do things for God that we forget God Himself and do not wait for the Spirit. 'Not by might nor by power, but by my spirit,' says the Lord of Hosts."

The message concludes with the plea that the "fellowship we have in the World Council" may "show the nations that there exists a people of God which lives in the strength of the Holy Spirit," and that "this Spirit really does enable man to carry out God's gracious plan for His children."

It is estimated that there are 170 million Christians in the fellowship of the churches represented in the World Council of Churches. The World Council carries on an extensive program of inter-church aid and refugee relief work of all kinds.

WORLD CALL

A Prayer for the College Graduate

"We Pray that What Goes On Here Today—Every Day — Be Relevant In Such a World at Such a Time"

By HUNTER BECKELHYMER

EDITORIAL NOTE: *This prayer was offered during the baccalaureate service at Hiram College, Hiram, Ohio, in June, 1956. Dr. Beckelhymer is minister of the Christian church in Hiram.*

ANOTHER year of study draws now to its close, O God, and some must leave these dear halls, not to return. Their labor and laughter here are done. They go now their separate ways somewhat eager, somewhat sad—somewhat proud, somewhat frightened. As in all experiences of life too full for words, thy children turn now to thee in prayer.

We rejoice with these graduates, O God.

A once distant and lofty prize is now within their grasp, well earned. But we pray for them, too. The world waits to use them, and pay them, and claim them for its own. The world is rutted and grooved, and many of us are caught fast and resigned to it—comfortable and conservative. Spare these graduates—all graduates—to us, O Father. Even as they become proficient workmen, and responsible citizens, and tired homemakers—as they must—keep them radical and rebellious in spirit, as thy saints and prophets are.

We pray for this school, O Father, which from one association or another is dear to all of us here.

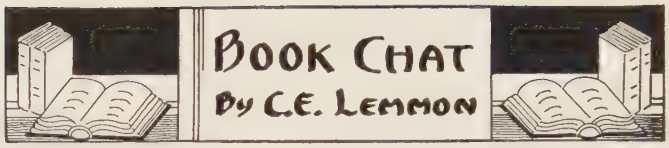
We rejoice in its long service, the lovely setting of its handsome halls, its securities and accreditation, the learning that happens here, and the happy human relationships that develop—a whole greater than the sum of its parts. Let nothing succeed in intimidating our college, O God, nor in corrupting it, nor in diverting it from its purpose to educate, nor in compromising its allegiance to thy truth.

We pray for our world, O God.

Its roads are not all so peaceful as these shady streets. We pray for thy other children, whose stomachs are empty, whose bodies smell, whose tastes are elemental, whose accents are crude, but whose demands are now imperious. We pray that what goes on here today—every day—be relevant in such a world at such a time. Nay, more than relevant—redemptive.

This is a day when hearts are full, Our Father. Our thoughts shade naturally into prayer, and back again into thoughts. So may it be with us always.

AMEN



THE late David E. Roberts of Union Theological Seminary left a manuscript, *Existentialism and Religious Belief,* which was finished and put in publishable shape by Roger Hazelton. Existentialism is basically ambiguous and unsystematic but it does pose some ultimate questions. It protests against the intellectual and social forces which are destroying human freedom. The best way to study existentialism is to know something of the men who have been its advocates. The book, therefore, in its seven chapters is an examination of the life and thoughts of six great existential thinkers —Pascal, Kierkegaard, Heidegger, Sartre, Jaspers, and Marcel. These are Protestant, Catholic and atheistic writers.

A BRIEF biography of Albert Schweitzer by Jean Pierhal is welcome. It is a well-written story, telling much about Schweitzer's ancestry and youth, his brilliant scholarship, and his dedication to give himself to the poor after having won honors in theology, science, philosophy and medicine. *Albert Schweitzer: The Story of His Life* is a well-written and interesting book on the great doctor who since 1913 has labored among the most primitive of human beings in equatorial Africa. The text is accompanied by some remarkable pictures.

J. B. PHILLIPS, prolific British writer and translator, made quite a hit with his translation of the New Testament epistles in his *Letters to Young Churches.* He followed this by a translation which he called *The Gospels,* and now he is continuing with a translation of *The Book of Revelation.* Revelation is a difficult book, and he has written a good introduction, up-to-date in scholarship, and his topical headings on the successive portions of Scripture are helpful. The Phillips translations are no substitute for the more careful work of the Revised Standard Version, but young people seem to enjoy using his work for its lively style and interesting vocabulary.

THE Bethany Press has recently published four good books. A volume of sermons, *Finding Holy Ground,* by Harold L. Lunger, is representative of the better current preaching. Lunger's sermons are practical, pastoral, of good homiletical construction, illustrated out of current literature. They are the kind of sermons a well-read and well-educated modern minister ought to preach.

W. EARL Waldrop in *What Makes America Great?* has made a specialty of speaking on the subject of citizenship. He has won five awards from the Freedoms Foundation. These sermons and others are included in a volume of eleven addresses on this general theme. The sermons are appreciative, interpretative, and challenging to good citizenship. Not only will they be valuable to the general reader but they should spark patriotic addresses for many brother ministers. The author has fairly well escaped the temptation to patriotic adulation which the famous Dr. Johnson scorned as "the last refuge of a scoundrel." We predict that this

(*Continued on page* 44)

India Still Needs Modern Missions

Disciples Must Continue Their Work as Long as Possible, Says World Traveler

By GAINES M. COOK*

EVERYTHING in India today must be evaluated in terms of the new independence achieved just ten years ago. After ninety years of colonialism following the East India Company's transfer of rule to the British Crown, India became a nation.

The revolution inspired by the life and teaching of Gandhi continues. Gandhi demanded more than the driving out of a colonial power, or a switch from a group of foreign leaders to indigenous ones, or even economic development. Gandhi's revolution insisted on national freedom and economic development, but with the critical added dimension of human dignity, grounded in a fundamental moral and spiritual regeneration of the Indian people.

National freedom has been gained. Economic development and the achievement of human dignity are on the way. But it will be a long journey.

Evidences of economic development are everywhere. Three-fourths of India is composed of rural and village life. Hence the government is giving attention to agriculture, better methods, better seed. In the cities heavy industry is on the way. Three huge steel mills are being built with capital from Russia, Britain and Germany. The United States is helping with water conservation for power and irrigation. Some machinery is being imported, but hand labor is the usual method for building roads, dams and other projects. The small shop is the pattern for merchants. The small farm grows the rice and wheat. Three hundred and seventy million people must live mostly by the use of hands, as did their ancestors in past centuries.

Human dignity is closely related to the problem of poverty. This is India's greatest problem. The homeless, the hungry and the afflicted are part of the daily scene in village or city. Women perform such menial tasks as road-building, preparing fuel from cow-dung and carrying produce, water and building materials on their heads. Children are undernournshed and often without clothing. I asked Dr. Rambo why 2,000,000 children in India are blind. He said, "Because of a lack of vitamins which could be supplied by milk and peanuts." And this in a land plagued by cows!

We will leave the problem of economic development to the government. But even phases of this problem are Christian responsibility, especially as economic conditions affect human dignity.

India is afflicted by too much religion—of the wrong kind! You just cannot account for India without recognizing the place of Hinduism. This mass of superstitious myth attempts to account for life or explain it as it is. The result is temples, tabus and senseless offerings. No attempt is made to answer life's real questions nor to meet needs of human beings. The gods (and there are millions of them) are more important than people. But India needs more than diagnosis; it needs more than an elaborate system of placating heathen gods. It needs a cure; it needs a Savior.

Jesus Christ if given a chance can bring and will provide the answer. Here is an example of that chance. We were thrilled to see the Star of Life and Abundant Life village programs set up to serve the whole man in the village where he lives. Village companions trained and supported by Christian missions counsel and guide in literacy, sanitation, economic development, health and moral living. These are pilot projects which are in line with Nehru's plan for all India.

The new nation needs the schools, hospitals and churches placed there by Christianity. Only Christian national leaders can do the job. Our task is surely to train those leaders. One cannot forget nor praise too highly the hospitals in Bilaspur, Damoh, Kotmi, Mungeli, Takhatpur and Pendra Road. The Union Medical School and hospital at Vellore is doing a splendid work. Medical work is vital in India.

We watched Dr. Kenneth Bonham at Pendra Road interview and diagnose patients with all the personal interest of a country doctor. We saw Dr. Victor Rambo remove cataracts from blind eyes at Vellore. Who could ever forget his prayer as well as the deft scalpel?

Dr. P. D. Sukhnandan at Mungeli showed us a modern hospital where at times eight hundred patients and their families are present. He and his colleagues, Dr. Deen and Dr. James, along with Dr. Rambo, are famous throughout the Middle Provinces, not only for eye surgery but for the skillful treatment of many afflictions. The Great Physician uses their skill. Only Christ would serve like that through his witnesses.

India is a demonstration of Christian cooperation which should be closely observed by the West. Leonard Theological Seminary at Jabalpur offers ministerial and religious education training for all Protestant leaders. The standard is as high as any seminary in America. Vellore, near Madras, with its hospital and medical school for doctors and nurses will measure up with the best in the world. Ludhiana in northern India is also a high-standard medical school founded and maintained by Christians of many denominations. Regional councils of churches have sound leadership and program. Disciples of Christ cooperate in all of these union projects. We furnish funds, teachers and students. Out here the fact of Christian concern outweighs denominational differences.

But the Christian missionary enterprise is in serious

(*Continued on page* 47)

*This is the third in a series of articles by Dr. Cook, executive secretary of the International Convention of Disciples of Christ. Dr. and Mrs. Cook have just completed a world tour of Disciples' missions.

Why Study Race Relations?

An Introduction to a Special Ten-page Section on the New Mission Study Theme, "Christ, the Church, and Race"

By LEWIS H. DEER*

BACK in 1952 the representatives of the twenty-eight Protestant communions that work together in the Joint Commission on Missionary Education selected the study theme "Christ, the Church, and Race" for use in church groups in 1957-58. These representatives, discerning signs that have now become increasingly apparent, believed that a time of decision on race relations was fast approaching for American Christians.

Some of the historic events that have occurred after the theme was selected include the United States Supreme Court decisions against segregation in 1954; the affirmation of the Evanston Assembly in the same year that separation of Christians on the basis of race was a sin; and the Bandung Conference in 1955, which made it clear that the day of "white supremacy" had passed.

The materials for church study programs on the theme "Christ, the Church, and Race" have been prepared with the purpose of helping Christians understand the relevance of their faith to racial tension. A further purpose is to inform all who participate about some of the achievements of congregations and church groups. Suggestions are included in the materials for stimulating all who study to take action on the basis of their understanding.

The "Why" and "How" of Action

The books and study guides have given almost equal space to the "why" and the "how" of action for more effective Christian leadership in race relations. The "why" includes the nature of the church itself, the meaning of relevant Bible passages, the effects of discrimination and prejudice on human personality (both the discriminator and the discriminated against), and the contribution of differences in racial background to the Christian fellowship.

The "how" reports the removal of racial barriers by some congregations and by other voluntary groups; the findings of social scientists on how racial integration has been achieved; and suggestions for places to begin Christian action in the church fellowship and in the community.

Liston Pope, dean of Yale Divinity School, has written the basic book for this study, *The Kingdom Beyond Caste*. Robert Root, professor of journalism at Syracuse University, has written the companion volume, *Progress Against Prejudice*.

Two pamphlet-size statements have been revised by their authors. They are *Sense and Nonsense About Race*, by Ethel J. Alpenfels, and *Seeking to Be Christian in Race Relations*, by Benjamin A. Mays. These study materials are all available from the Christian Board of Publication.

There isn't a congregation in America that would not benefit from concerted study of this theme by a variety of groups. But this study would seem particularly important for congregations in the following classifications:

1. Congregations who say, "We have no racial problem." Generally this statement is followed by the explanation that the church is located in a community where the residents are all of one race. For such congregations this study offers the opportunity to approach race relations not as a "problem" but as one concrete issue by which Christians can examine the meaning and relevance of their faith to social issues.

May Find Opportunity

Congregations located in one-race communities, aware that more and more Americans are moving their place of residence, may find in this study the opportunity "to organize the fire department before the fire breaks out." In all probability, in the years just ahead, the same community qualities that attracted the present residents will attract new residents, some of them of a different race.

2. Congregations who say, "Feelings are so high we don't dare talk about race relations." For these congregations, participating in this study as part of the regular missionary education cycle may be the opportunity to open communication.

In every church and in every community there are some persons who would welcome the chance to study under church auspices some of the facts that have led to the present tensions. Such persons will seldom initiate such a study but they will take advantage of an opportunity provided in the regular church program.

3. For churches where race relations "is old stuff." Such congregations may well be, as they tell others they are, among the few pioneering churches that have accomplished racial integration. For them this study provides the opportunity to learn what other congregations have been doing, and to share with other congregations some of their insights into the task of the churches in eliminating discrimination from the entire community.

The study theme, "Christ, the Church, and Race," offers every church the chance to examine the extent of its own involvement, the nature of its difficulties, and ways to meet its own opportunities.

*Mr. Deer is national director of social education and intercultural relations in the department of social welfare of The United Christian Missionary Society.

—Photo by C. A. Weesner

Congo-bound missionaries, shown above attending classes in Belgium, find their work affected by racial conflicts in America.

Race Relations in Global Perspective

By A. DALE FIERS*

DURING the Second Assembly of the World Council of Churches at Evanston in 1954, I sat as a member of a group which dealt with inter-group relations. Assembled together were Christians of every major race of people in the world. Many of them came out of places where racial tensions and difficulties are greatest, such as South Africa, the Middle East and the Gold Coast.

The discussion naturally centered about the problems of race. It was sharp and to the point. In such a setting statements based on shallow thinking, sentimentality, prejudice and false theological bases were immediately shot down as clay pigeons shattered in mid-air by an expert marksman.

Seen in New Light

An American sitting in the cross fire of this discussion could not help but see the prejudices, the discriminations and the false assumptions of racism in his own country in a new light. Nor could he avoid becoming painfully aware of how the American problems of race look in a truly world perspective.

It is well for us in America to reflect upon the fact that there are two billion, four hundred million individuals living upon this earth and that for every white person there are three of the colored peoples. I am not one of those who draw frightening conclusions about the imminent possibility of the white race's being inundated by a global flood of anti-white prejudice and oppression. I do believe, however, that the matter is a major concern and a basic factor in the achievement of world peace and brotherhood.

Persons of Asia Sensitive

Benjamin Mays' observation, in his book *Seeking to Be Christian in Race Relations,* is entirely correct: "It is no exaggeration when I say there are a billion people in Asia who are sensitive to the race problem in the United States and the way the Negroes, Indians, Chinese and Japanese, as well as the Puerto Ricans, Mexicans, and Jews are treated in this country."

It, therefore, becomes urgent that America today understand its race problem, not merely as a personal, sectional or national concern but as a world problem. Furthermore, we must understand that the way we handle it has a far-reaching impact upon the way the peoples of the world think about America and react to her leadership in world affairs.

For one thing, America has brought upon herself the attention and hopes of the world for freedom and brotherhood among peoples of different races and cultures.

Portrait of America

We have diligently portrayed America before the world as the "land of the free and the home of the brave." We have declared that all people regardless of national origin or background have been created equal and endowed by their Creator with certain unalienable rights, including "life, liberty, and the pursuit of happiness." Anything, therefore, in our national life which is inconsistent with this dream of equality cannot help but attract adverse attention in all parts of the world.

The late Paul H. Douglass wrote an article for the July, 1955, issue of *Foreign Affairs.* Entitled, "The Good and the Bad in Us," it had to do with the implications of the race problem for America in the world today.

Charges Made Against America

Mr. Douglass pointed out that during the past few years the United States has become increasingly unpopular in Asia as well as in Europe. Among the major reasons for this decline in American prestige is the effectiveness with which the charge has been made that "we are bitterly racist and anti-Negro." Mr. Douglass maintains that this propaganda charge grossly exaggerates the situation but frankly admits on the other hand that "it touches our worst national sin." The extent to which America fails to implement its ideal of racial equality, justice and brotherhood in political, economic and social situations is the measure of her vulnerability in the court of world opinion.

Then, too, the churches of America have become the great sending bases of the world missionary enterprise. A task force of some 25,000 American Christians from all communions are in foreign lands as missionaries

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spreading the gospel of faith in God, the brotherhood of man, and the Kingdom of our Lord that is to come on earth as it is in heaven. In other words, the representatives of Christian America have been sent out in great numbers to most of the nations of the world for the purpose of calling people of all races to faith and repentance in the name of Jesus Christ that they might become members of his body and thus members one of another. This gigantic enterprise of Christian witness to the things of God and to the unity of humanity cannot help but focus attention upon the life of our churches in the homeland.

I shall never forget the deep sense of shame and hurt that swept over me a few years ago when the difference between what we practice and what we preach was personalized in the experience of a national Christian who came to America from one of the mission fields of Disciples of Christ.

Delegate to Convention

He had been invited by his mission board to be a delegate to one of our conventions. He was the product of nearly a century of missionary activity on the part of Disciples. He had come to American shores with eager heart and high expectations to enjoy the sweet fellowship of those who in love and concern had sent the gospel years ago to his native land. He made the mistake of going out from his hotel by himself to get something to eat. Because of the color of his skin he was told he could not be served in the restaurant where he went to eat. He immediately went back to his hotel room and shut himself off from the world.

Fortunately the fellowship of that convention was big enough and warm enough to help him rise above this mountain of prejudice, but the incident pointed up for me the judgment that will inevitably come upon us if we proclaim across this wide earth the redeeming gospel of love and brotherhood and fail to put it into practice in our native land.

It is our firm conviction that political democracy and the Christian religion are the pathways to a better world and the beloved society. It is understandable that millions of people of all races who today as never before yearn for freedom, education, opportunity and justice should be asking, "How is it with people in democratic Christian America?"

Incidents Are Known

It is for this reason that incidents reflecting racial prejudice and discrimination which happen today even in remote American villages become front page news in the towns and cities of the world tomorrow. It is for this reason that international communism seeks to exploit every opportunity to shatter the American dream and to dash the hopes of people for the success of Christian democratic America's maintaining herself as one nation, "indivisible, with liberty and justice for all." As Benjamin Mays pointed out, "Make no mistake, the Communists will continue to play up our shortcomings in this area, and they will continue to minimize our virtues."

There is no value in minimizing the proportions of the American race problem. It is not something that is going to be solved merely by resolutions here or even Supreme Court decisions there. These are important factors in the solution but we must remember in handling this problem that we are dealing with something of gigantic proportions that requiries patience, understanding and statesmanship on the part of all.

Says Problem Is "Gigantic"

Mr. Douglass, in the article quoted earlier, makes this statement, "We have the most gigantic problem of harmonizing racial differences ever presented in the history of the world." He adds that in sharp contrast with European countries which over the centuries have been able to achieve largely unified populations both racially and culturally, the United States is the most diversified nation in the world. Our great cities, notably New York and Chicago, are composed of racial mixtures hitherto unknown in history.

Nothing is to be gained by downgrading America because of its race problem. The Communists will do this without our help. Rather in hope and confidence we need to set ourselves to the further realization—by all appropriate means, moral, spiritual, economic and legal—of our objectives.

U. S. Has Unique Opportunity

The fact that the United States has a unique problem means that it also has a unique opportunity to demonstrate to the whole world the effectiveness of the Christian gospel and the democratic way of life. How we handle this problem and opportunity is the crucial test in the long run for America's life and for her moral and political leadership in the world. Let us frankly recognize that we have a long way to go before reaching our ideal of racial equality and complete brotherhood, but let us take hope in the fact that year by year we have been improving our handling of this complex problem.

I believe that one of the most heartening and thrilling stories in the history of the world is the story of the progress of human brotherhood which has taken place in America in the face of the unprecedented mingling of the races of the world.

The Calling of the Church

ALL churches and Christians are involved, whether they recognize it or not, in the racial and ethnic tensions of the world. But it is in communities where segregation prevails that they face the plainest difficulties and the most challenging opportunities; for such segregation denies to those who are segregated their just and equal rights and results in deep injuries to the human spirit, suffered by offender and victim alike.

The great majority of Christian churches affiliated with the World Council have declared that physicial separation within the church on grounds of race is a denial of spiritual unity, and of the brotherhood of man.

—*Evanston Report*

Second Assembly of the World Council of Churches

—RNS Photo

Children of different races play together happily on the playground in this photo taken in a multiracial community.

Finding the Way to God

Our Racial Strife Shows that We Are Lost on the Road—Christ Shows Us The Way if We are Willing to Follow

By MARGUERITTE HARMON BRO*

EVERYBODY knows the old saw about the bewildered traveler who stopped a boy by the roadside to ask, "Could you tell me how to get to Nottingham?" The lad looked suspiciously at the traveler before answering, "But if you want to go to Nottingham you wouldn't start from here."

Most of us Christians are like that traveler. We admit we are lost but we know our destination. It is God. Then we think of the way from us to him and in our clear-headed moments we are as startled as the boy at the roadside: if we really intend to arrive *there,* how did we ever get *here?*

It is not in the abstract that we are lost but in immediate situations. For instance, that nagging problem of our day as to the best way to help people realize the kinship between individuals of different races and cultures. We are acutely aware that if we honestly expect to reach our goal we should never be where we are.

How could followers of Christ ever have got themselves into a situation where they have to discuss differences in the shade of hair or shape of eye or cast of nose or color of skin as important to men's ability to share and bear and care in the mutuality of human responsibility and growth?

"Carried to This Spot"

Searching for an answer we suddenly realize that we were carried to this spot in our fathers' arms! But then, as we think it over, our fathers' part in our problem may be a partial explanation but it does not help to set us on our way. Here we *are,* and from this point we have to start walking on our own feet. And not in a direction that will make our children feel we left *them* stranded, either.

Feeling ever more lost we look at our compass: four cardinal points. God. Christ. Our brother. Ourselves. These four are our reckoning points. When we think of God we are lost in immensity. Most of what we know about God we learn from his Son who knew him best—Jesus Christ. And the big news, the good news, which Jesus shared about God was that he is a Father, a Father all the way, both sides of death; eternally our Father.

Being a Father, then God is love. But a fact so simple, so complete, so all-encompassing, is difficult to take in, to realize, to accept. When we dwell on the idea of perfect love we are lost in its meaning.

Love Has Two-fold Aspect

Love, we know from experience, has a two-fold aspect: it is compassion, good will, so complete that the one who loves becomes one with the person who is loved and shares his needs and longings; but at the same time this unity has to go into action, for the one loving and the one loved are really separate persons and so have separate responsibilities. To put love into action requires wisdom which comes from an intelligent, realistic appraisal of what the heart wishes to do.

So here we are trying to designate this loving God as our goal but realizing that we cannot really talk and speculate and think about him far beyond some meas-

*Mrs. Bro, distinguished Disciples' author, is a religious book editor for Harper and Brothers publishers.

ure of understanding. And at the same time we realize that if we could perfectly understand God we would not need to reach out for words to describe him, for we would then be his equal. Nevertheless, we must say that this is what we feel God to be like; we must name our Goal.

And so we return to that most divine action of the human mind—we imagine. From all the materials of our experience we imagine what perfection must be in terms of law and justice, mercy, compassion, love. We break apart our hearts and look at their treasures; we cleanse and magnify these treasures and know that if they were perfect they would belong to the heart of God from whom, we suspect, they must have come in the days of their purity. Again imagination is lost in immensity, and so we turn for something nearer our understanding; some example, some illustration. As human beings we need human terms. We need someone who is also consumed with longing, struggling with choices, moving into the future with faith where he cannot see. And thus we turn again to Jesus Christ.

Made Fatherhood Meaningful

It was Jesus who translated fatherhood into all sorts of human-interest situations: a widow loses a coin and sweeps all day until she finds it; a shepherd stalks the night for the lost sheep; a father rushes forth to meet the repentent prodigal son and wipes out the past with a kiss, a ring, a neighborhood rejoicing.

We are like that to God, says Jesus: most precious. And it is each one of us who is precious. Not just I, the individual I know best, but every other individual equally; the very sheep I may forget because after all there are ninety-nine in the fold and maybe the lost one was a black sheep beside; the very brother I may have forgotten because I listened to our father God and stayed at work where he wanted me. It is each one of us who matters to God, says Jesus.

As Christians, then, we pause to ponder. As we ponder we do not note, "Now we are thinking theologically; we are weighing ideas about the nature of God and deciding the measure of authority we accept from Jesus Christ, and determining in what manner we shall be led by the Holy Spirit which quickens our response to the right."

Doing All These Things

Nevertheless we are doing all these things. We are staking out our goal, which is God, and our way, which is Jesus Christ. Finally we may feel that we have our bearings—but still feel unequal to the hazards of the journey. It is then we hear Jesus say, "Never mind who you are, how lost, how bewildered; just call and I will come walk beside you."

"Really, Son of God? Beside me? Beside all of us who are lost in a confusion of economic competition, family pride, social prestige, suspicion of motive, fear of the advantage ignorance may take of justice, the whole predicament of selfish humanity trying to grow out of its pugnacious adolescence?"

"Never mind the morass," he says. "Keep your eyes on me."

Now we really do ponder. For if the discerning mind and sustaining strength of Christ are available, and the spirit of God who is love, then we should be able to move from this place—whether our situation be the midst of a bus strike, or a housing problem.

We should be able to figure the next step when Japanese gingham wants to share the market with American textiles, when Indonesian rubber gatherers are forced to a substandard wage in order to compete with synthetic rubber, when Swiss watches want to tick it out with "our" product. We should be able—with these resources—to decide on satisfactory seating arrangements in school, in theaters, even at church.

"Still, Jesus, Son of God, on this practical question, you see—"

He smiles. He always had a terrific sense of humor about the quirks of human nature. Those anecdotes—those double-edged remarks! Looking us in the eye he starts to repeat the oft-quoted double commandment, but he knows that we know it as well as he does, so he just quotes the final phrase—"as yourselves."

But somehow we cannot get past that first phrase—"Thou shalt love the Lord thy God with all thy heart, all thy mind, all—"

Reading our thoughts, he nods. "One never loses sight of the destination—God."

"But, Lord, we hadn't really meant to go *that* far. We were just hoping to be a little less lost. You know, just to get away from where we are."

Now he is smiling. "I thought it was your destination you were concerned about."

"Not—God!" we say, retreating in dismay when we realize what we have just asked. "We just want to be practical."

We hasten after him, still explaining, "We aren't up to being theological. Just practical."

"Is there a difference?" he asks, over his shoulder. "Read the Roadmap again, friend."

What the Scriptures Say

BUT now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

—GALATIANS 3:25-29

SO then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.

—EPHESIANS 2:19-22

RELIGIOUS EDUCATION — Lorenzo J. Evans, right, director of Christian education for the National Christian Missionary Convention of Disciples of Christ, is a member of the committee which guides the program of the Religious Education Workers Fellowship. The R.E.-W.F. is a group made up of state education leaders among Disciples. At left in photo is George H. Adkins of Iowa. In the center is Eugene S. Ogrod, Kansas.

—Photo by Inabinett

Progress in Race Relations

A Brief Pictorial Survey of the Achievements of Disciples of Christ

DISCIPLES of Christ are making small but continuing gains in their effort to improve race relations. The photos on these pages indicate that something concrete is happening in the local church and in the cooperative program of the communion. Within their own family Disciples are breaking down racial walls which divide Christian from Christian. In their witness to others they are beginning to develop a more inclusive spirit—one which seeks to serve man's needs and to ignore his skin color.

These photos are drawn from several areas of the communion's total life. It is intended that they give readers an indication of progress and not that they present a complete survey of achievement. Many outstanding accomplishments are not represented.

Some Areas Not Represented

What will concern thinking Disciples, however, is the fact that some areas of their corporate life *could not* be represented in this survey because progress is yet to be made and the photos are yet to be taken. While expressing joy in the accomplishments already made, many Disciples will want to give consideration to the work yet to be done and to those areas where progress is negligible.

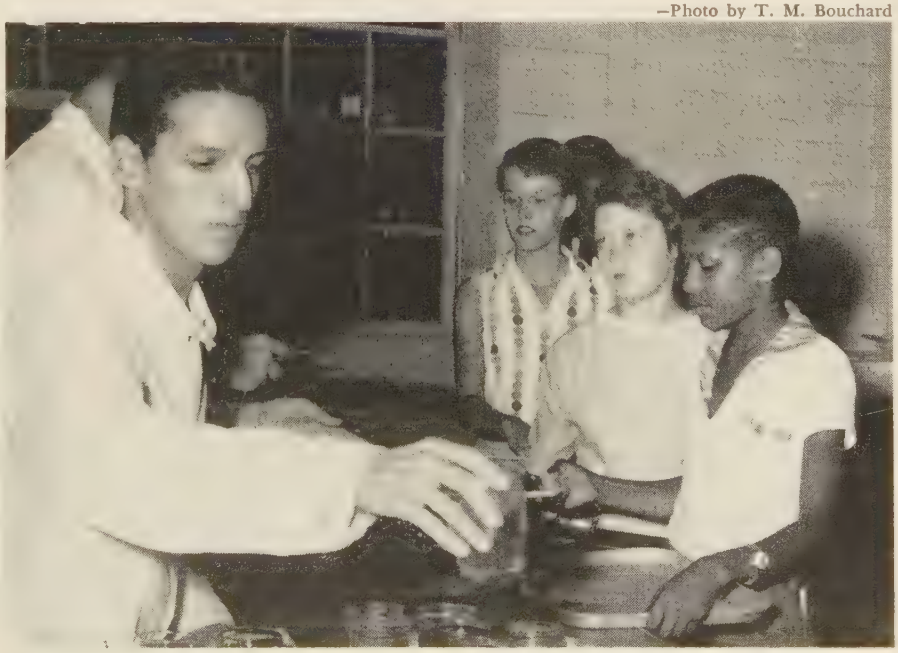
Shown on this page and the two pages following are scenes which illustrate integration in the local church . . . interracial fellowship in councils and conferences . . . inclusive programs of state and national agencies . . . and multi-racial services by institutions of higher education.

Youth have been in the forefront of efforts to achieve understanding and fellowship among the races. In the face of prejudices and sometimes active opposition, high school and college youth have pioneered in the integration of camps and conferences and have sought to promote an inclusive fellowship.

This is a pictorial survey of the church at work in the local community and in the wider areas of outreach, practicing what it preaches. CONTINUED

WORK CAMP—Below, high school youth go through the cafeteria line during an interracial work camp with Latin Americans held at Jarvis Christian College, Hawkins, Texas.

—Photo by T. M. Bouchard



—Photo by Arch S. Welch

WEEKDAY SCHOOL—Above, white and Negro children learn together at the weekday school sponsored by First Christian Church, Kansas City, Missouri. More than 40 per cent of the children attending the school are Negroes.

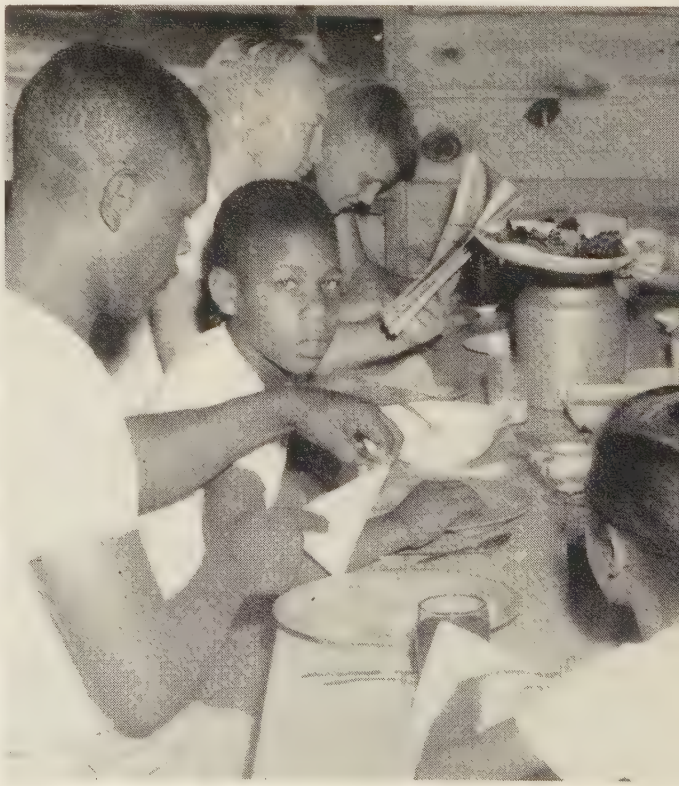
LOCAL CHURCH—Artis Walker, retired Negro minister, is a
tonio, Texas. With Mr. Walker are, left to right, Richard
American deacon; and Ervin Selman, worship chairman.

PROGRESS IN RACE RELATIONS (Continued)

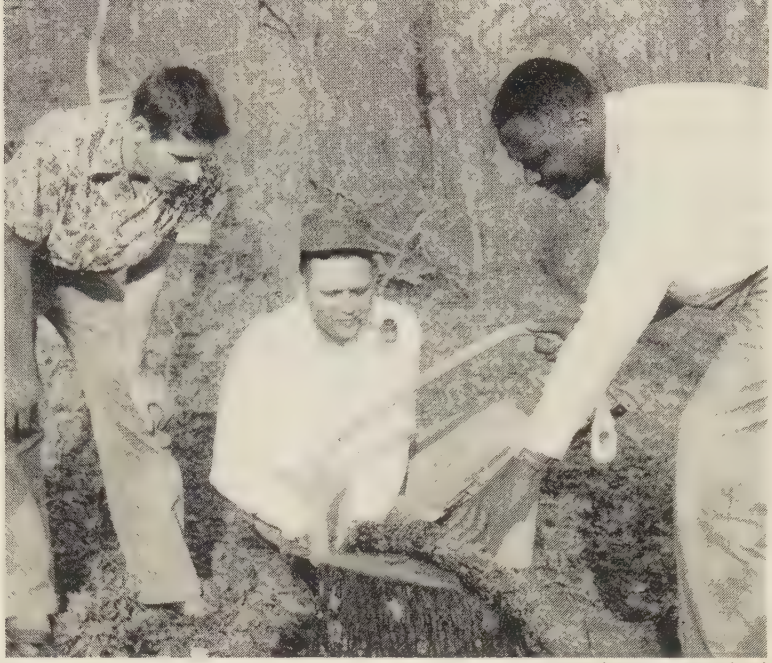
Churches and National
an Inclusiveness in Or

NATIONAL AGENCIES—Interracial service by a national agency representing churches of Disciples of Christ is shown in the photo below. Taken at the Cleveland Christian Home of the National Benevolent Association, it shows two Chinese-American children being received.

FAMILY CAMP—A family from St. Louis and one from Kansas C
during a family camp held in Missouri. This is one example
by Missouri workers. Many, but not all, activities in this



r of multi-racial Woodlawn Christian Church, San An-
orne, minister of the church; Joe Bazaldua, Mexican-
rch recently honored Mr. Walker for his long ministry.



—Photo by T. M. Bouchard

WORKERS' TRAINING—Above, three leaders work on a project during a camp and conference directors' training institute held in Texas. Sponsored by the Texas Board of Christian Churches, the sessions were interracial.

HIGHER EDUCATION—Among the colleges of Disciples of Christ, Culver-Stockton College, Canton, Missouri, has been a leader in the development of an interracial student body. Below, a photo shows students of three races in a classroom. The May World Call cover showed students of three races attending Brite College of the Bible, Texas Christian University.

—Culver-Stockton News Service Photo

ncies Move Toward
ization and in Service

Negro and the other white, share a table at meal time
y interracial activities in Christian education reported
church life are open to persons regardless of race.

—Photo by George H. Adkins

"Our Responsibility Is to Act"

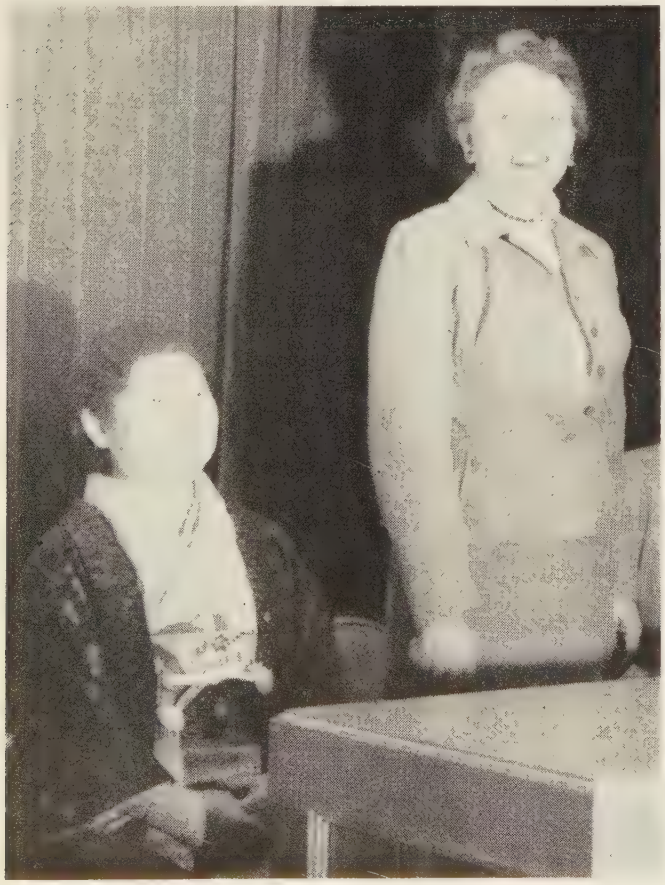
By C. E. LEMMON*

IF the first state-wide Social Action Institute held in Missouri was not a success, it was due to no fault of the deputation team of four women who came to Columbia March 17-23 to speak. It was due to the fact that "social action" is not yet a compelling cause among Disciples of Christ. An institute on missions, or stewardship, or churchmanship, or evangelism would have drawn more persons.

Perhaps the small attendance at the institute was due also to the over-programming of Disciples' organized life in Missouri. The preachers had been to the Ministers' Institute within the past month, the colleges were having a finance campaign, and the Christian Men's Fellowship had recently held a series of rallies over the state. People just can't and won't go to a great number of meetings. Of course the poor attendance also may have been due to the fact that all the members of the deputation team were women. This, in the minds of many persons, identified the institute with women's work.

*Dr. Lemmon, pastor of First Christian Church in Columbia, Missouri, is a contributing editor of WORLD CALL.

Mrs. Russell Putnam of Cleveland, well-known laywoman, standing in photo below, speaks to persons attending the Social Action Institute held in Missouri. Seated is Mrs. Masako Munakata, leader in the Japanese church and long-time teacher.
—Photo by Corl Leach



The speakers who came to Columbia certainly were four striking persons.

Heading the team was Mrs. James D. Wyker. Everyone has known of Mossie Wyker and thousands have heard her. She is a remarkable speaker. There are few more articulate persons on the American platform today. She has an uncanny ability to absorb impressions and to gather ideas out of her experience and then to phrase them in interesting language. She speaks with naturalness, wit and enthusiasm. Down in their hearts most preachers are envious of her marvelous fluency. She talks to theologians and does a fair job of interpreting theology, she hobnobs with world church dignitaries and is not awed by them, and she travels around the world and picks up a speech in every port.

And there was Mrs. Rosa Page Welch. What a woman she is! She sings and speaks and visits and laughs, and it is all good to hear. She, too, has been around the world. There is an unusual penetration to what she says. She phrases her sentences with care and speaks with the authority of experience and as one accustomed to the public platform.

Those who heard Mrs. Welch will long remember some of her striking statements. She pointed out the fact that our problems of integration unsettle the minds of people all over the world and unduly prejudice many people against America. Asked from the floor about the factor of communism, she observed that the influence of communism might be exaggerated; but, of course, the Communists were waiting around to take advantage of any "upsetment" anywhere in the world. We thought the word "upsetment" a rather good invention.

Kept Local Church in Focus

The third member of the team was Mrs. Russell Putnam of Cleveland, a well-known laywoman and leader among the churches. In her addresses she kept the local church in focus. She speaks with quiet composure and with the accent of both practical experience and devotional feeling. We thought that Mrs. Putnam coined the best slogan of the institute when she said, "Our responsibility is to act."

There was Mrs. Masako Munakata of Japan, the fourth member of the deputation team. She is a mature woman, a leader of the Japanese church, a long-time teacher, and a prominent person in the Christian forces of Japan. She spoke in appreciation of what America has done for Japan since the war. She raised the problem of the children fathered by our men of the armed forces and left in Japan with their mothers. She was courteous enough not to mention the atomic bomb, which was in the recesses of our minds and gave us all a feeling of guilt as she so generously thanked us for what we have done for Japan.

While there are many social issues in our American

Deputation Team Stages Institute On Social Action to Disturb the Conscience of Disciples of Christ

life, the tendency at the institute was to center on the race problem and integration. That may have been good, for certainly it is the most pertinent social issue of our day, the one baffling to the courts, the nation and the states, and the one unsettling to the conscience of all good people.

The ease with which these problems run into politics was apparent. The most interesting session was a panel discussion in which Mrs. Welch spoke on integration. In this discussion she mentioned the Supreme Court and the White Citizens' Councils and then expressed a wish that President Eisenhower might speak out firmly on the issue. In fact, she chided the President for his reticence.

Firmly Defended President Eisenhower

At this point Mrs. Putnam rose and firmly defended the President, saying that his attitude was well known, that his speaking out might only intensify the problem of integration, and that besides, the President had his hands full right now with pressing international matters. About the time the exchange was getting interesting, Mrs. Wyker, who was presiding during the discussion, intervened and spoiled the fun which panel and audience were having.

The spirit of the meeting and of the speakers was excellent. The presentations were made with earnestness but not in the spirit of challenge, and the tone of the meeting was urgent without containing threats. It was a persuasive occasion.

The Social Action Institute was a good beginning but just a beginning. This program can succeed only as Disciples give it an opportunity to succeed. A way must be opened for a wider platform. Care must be given in integrating and outlining the issues to be presented.

Social action is often presented too negatively. Frequently there is a tone of self-righteousness in all "do-gooders." But it remains a fundamental American trait that we are looking for the improvement of every practical facility of life. This is the mood in which the churches need to face the obligations to social action.

How can we improve our social welfare, our health, the realization and spread of our human freedoms, the temperateness of our living, the desire for peace, and the passion for distributive justice? I do not believe that the church can do it by being an iconoclast shouting down evil. The social conscience of our churches needs to be disturbed and instructed by a solid body of facts and motivated by the vision of the Kingdom triumphant.

—Photo by Corl Leach

Mrs. Rosa Page Welch rises to speak on an issue at the Social Action Institute held in Columbia, Missouri. Seated is another member of the deputation team, Mrs. Mossie Wyker.

Three-member Deputation Team Holds Institute in Kentucky

A SOCIAL action institute was conducted in Bowling Green, Kentucky, on April 5 by three members of the deputation team which visited Columbia, Missouri, in March.

According to J. Stuart Wake, host pastor for the sessions, the program was a success. The afternoon program attracted a total of fifteen churches—thirteen congregations of Disciples of Christ, one Presbyterian and one Methodist. Representatives of churches as far west as Kevil, Kentucky, and as far north as Mt. Carmel, Illinois, were present.

In the evening session six more churches were added, five of which were Negro congregations.

"Our guests," writes Mr. Wake, "were housed among our members and expressed appreciation to me for the warmth with which they were received. All comments regarding the meetings were favorable. Included were such comments as, "This is the most significant day of my life," and "It could not have happened a year ago.

"I believe that the contribution they made will be a lasting one and that appreciation of all people who attended is greatly enhanced."

Holding the sessions were Mrs. Rosa Page Welch, Mrs. Mossie Wyker, and Mrs. Masako Munakata of Japan.

Congolese Beg To Be Baptized

By PAUL D. SNIPES*

Right, converts are baptized. —Snipes

OUR fall schedule of back-country ingatherings in the Mondombe area of Belgian Congo began in September and continued through December. During this four-month period, veteran Disciples' missionary Miss Hattie Mitchell and the Mondombe station pastor, Timothy Ntange, traveled with me to help me learn the fine points and general administration of churchmanship in this area with its population of about 136,000 souls.

In every *chefferie* (equivalent of a county) we chose a village as a focal point to which inquirers gathered. As the Carryall station wagon entered the village, the people started running after us so as to be present when we arrived.

When we came to a stop, we were invariably engulfed in a sea of humanity.

"You have come?"

"Yes, we have come."

"You've come well?" (This means, "You've had no accidents on the way?") "Oh, our hearts are full of joy because you are here."

AFTER greetings were exchanged, the *lokole* or "talking drum" called us to church for a short prayer service—hymns, prayer and a short sermon, followed by announcements concerning the schedule for the two-day ingathering.

When camp had been set up and put in order, and when the sun had set and it was dark, the "talking drum" again sent out its message. "Come to church. Come to church. They are going to show us pictures." Our projector is an S.V.E. projector built on and around a Coleman pressure lantern.

The service was held out of doors as the church could never accommodate such crowds. The people were deeply interested in our color filmstrips of the birth and growth of Jesus, his teachings and ministry, and his crucifixion and resurrection.

After the evening service the village preachers came to visit and to bring their problems. I think church problems are basically the same the world over.

THE "talking drums" of Congo were our alarm clock as they called us to a 6 A.M. prayer service next morning. After the service came breakfast and then the long day of inquiring. Each inquirer or prospective Christian was called in to be given an oral examination as to his or her fitness to be baptized and to become a member of the ecumenical Church of Christ in Congo.

The road of the inquirer is not short and easy. There are classes, taught by the village preacher, meeting two or three times each week for six months and quite often over a period of a year. Attendance in class is kept as well as attendance at the regular church services held in the village chapel.

ONE of the most difficult decisions to make is the one concerning a person's fitness for baptism. It is heart-rending when a person fails the oral examination. The reasons for failure are as numerous as the frailties of mankind. This man has more than one wife, that girl has been a common-law wife for several men, and this person didn't attend inquirer's class enough to be able to answer such simple questions as how many disciples did Jesus have, or what were the names of the parents of Jesus.

We insist upon school boys' being at least in the second degree of school (about twelve years of age) and being able to read the New Testament. We hope a large percentage of the next generation of Christians will be literate. Sometimes inquirers are asked to wait a year for baptism until they are better versed in the meaning of Christian living.

But failure to pass the questioning is the exception rather than the rule. Never before have I had the experience of hearing people beg to be baptized. It gave me a new sense of the worth of the church in the life of mankind. Nor will I soon forget the smile of peace and contentment on the face of a little old woman as the waters of Christian baptism washed over her body, which was covered with the tattoo "beauty marks" of an earlier, unchristian era of Congo.

*Mr. Snipes is a missionary to Belgian Congo with The United Christian Missionary Society.

Letter to an Unknown Friend

DEAR FRIEND, WHOSE NAME I DO NOT KNOW:

They called you a "Hungarian peasant woman" that August afternoon in 1954 when several hundred of us arose to read together your beautifully simple and moving prayer. We were attending the Second Assembly of the World Council of Churches, and in the interval of sixty-five words, *your* words, we were carried out of our nationalism and our denominationalism into the brotherhood of Christians, into truly the household of faith.

Thank you for your prayer. I tucked a copy into my handbag that day and later I pasted it with other notes and souvenirs in my Evanston scrapbook.

I mention the scrapbook because the news about your country and its revolution-torn people reminded me that I had a message from an unknown friend. Somewhere in Hungary, perhaps in the fields or perhaps in the factories, there was one who had once prayed for me and for all Christians everywhere. And now I take out your message and read it again:

"Praise be to thee, Heavenly Father, who has thy beloved children in all parts of the world.

"Praise be to thee that all these Christians were born of the Spirit as our brethren in our Lord Jesus Christ.

"Bless us and bless our Christian brethren everywhere that we may be one in the World Council of Churches.

"Bless those who work for this end. Amen."

Thank you, Friend, for praying this prayer. We were told that it began in a small parish meeting, was printed in a World Council bulletin, and quickly spread like gospel tidings to churches around the world.

I have imagined you many times. Sometimes you are young, sometimes you are old. But always your eyes are grave and your hands are often in reverent pose. Who are you, sister Christian of the healing prayer?

One thing I do know. The language of those who live in the household of faith is a language of respect as well as brotherly love. There are no "peasants" in this household!

So, in grateful recollection and with a prayer of my own that you may be blessed, wherever you are, and that your courage may be kindled with forgiveness for those who would oppress, I say, "Thank you, unknown Hungarian friend, nay, Unknown Christian Friend!"

—ALPHA MELL STUART

Bloomington, Illinois

Champion of God's Trees

John Muir Fought for America's Parks and Forests—and Won

By BENNIE BENGTSON

EDITORIAL NOTE: *This article on John Muir by Bennie Bengtson of Kennedy, Minnesota, will be of interest to all those who have an appreciation for America's national forests and parks. Of added significance to Disciples of Christ is the fact that Muir's father was a Disciple and also a preaching elder. It is not known if Muir himself became a member of the church. One historian reports that he taught Sunday school in a Christian church in Canada, and it is reasonable to assume that for a time, at least, he was a Disciple. The editors invite information from World Call readers.*

TODAY, as we go on our summer vacation trips we visit national parks and drive through forest reservations where stately and majestic trees line the winding road. And the chances are we take them pretty much for granted. If we think about it at all we probably assume that somehow "the government" has always been taking care of them, protecting the interest which we, as American citizens, have in the natural resources of the nation.

Yet had it not been for far-sighted and unselfish men like John Muir, Theodore Roosevelt and others like them we would not have had a single national park or forest reserve. They fought long, valiantly, and against great odds to keep "malefactors of great wealth" from destroying the national heritage of the American people.

Few men did more to preserve our forests and wilderness areas that John Muir, famous mountaineer-naturalist-author. For almost half a century he preached the gospel of the mountains, the forests and the wild through scores of magazine articles, lectures and books. With the fervor of an Old Testament Hebrew prophet he denounced the lumber interests who were blasting down the sublime sequoias and redwoods with dynamite, destroying far more than was sawed into lumber.

"ANY fool can destroy trees," wrote Muir in an article published in the *Atlantic*. "They cannot run away; and even if they could, they would still be destroyed—chased and hunted down as long as a dollar could be got out of their bark hides, branching horns, or magnificent bole backbones. . . . It took more than three thousand years to make some of the trees in these Western woods—trees that are still standing in perfect strength and beauty. Through all the wonderful eventful centuries since Christ's time—and long before that—God has cared for these trees, saved them from drought, disease, avalanches, and a thousand straining leveling tempests and floods."

And now they were fast being ruined and devastated by predatory interests, bent simply on selfish personal gain. He appealed to the people of the country to prevail upon Congress to create the necessary reserves and parks and so stop the ruthless destruction before it was too late.

> Have we forgotten whose are the forests and what are our responsibilities for them? Vacations and trips to parks and other places of natural beauty provide opportunity for the family to worship out-of-doors and to deepen the sense of obligation to pioneer conservationists like John Muir.
>
> —RICHARD E. LENTZ

Born in Scotland in 1838, John Muir was a boy of eleven when his father brought the family to America and settled them on a homestead in the Wisconsin wilderness. Here he grew to manhood, and being the oldest boy, worked hard at clearing and breaking land and at other farm work and chores. From the time they left Scotland until at the age of twenty-two he entered the University of Wisconsin, he attended school only two months.

His father, a devout Christian and a member of Disciples of Christ, was also a stern disciplinarian. He insisted that the children each day commit to memory a certain number of Bible verses. The result was that they obtained a very thorough knowledge of the Bible, even if their schooling otherwise was meager.

In an autobiographical book, *The Story of My Boyhood and Youth*, that John Muir wrote late in life, he recalls that "By the time I was eleven years old . . . I could recite the New Testament from the beginning of Matthew to the end of Revelation without a single stop." He could repeat from memory large sections of the Old Testament as well.

This familiarity with the Bible was to prove valuable to Muir though he was little aware of it as a boy when his father prescribed the daily quota of verses. Years later when he began to write, however, his striking use of biblical metaphor and the cadence and diction of his style indicated clearly from what source his literary pattern was derived.

LIKE many another boy, young Johnny Muir liked to whittle, only his whittling had an inventive twist to it. Out of hickory wood he carved several clocks that proved to be good timekeepers. From the straps and rods of an old wagon-box and some other odds and ends of scrap metal, he fashioned a thermometer with a huge dial and pointer so that the temperature could be read from the fields.

Door locks and latches, water wheels, a barometer, and an automatic contrivance for feeding the horses at any required hour were other results of his inventive genius.

A hiker roughs it in Glacier National Park in Montana. Mount Jackson appears in the background. The number of national parks doubled during the administration of President Theodore Roosevelt as a result of the efforts of John Muir. Muir, son of a preaching elder of Disciples of Christ, fought during his life on behalf of conservation.

—RNS Photo

Most remarkable of all, when one considers that youths are seldom fond of getting up in the morning, was his "early rising machine." This was a bedstead operated by a clock-like device. It could be set to dump out its occupant at any desired hour!

Urged by friends to exhibit some of his inventions at the state fair in Madison, he did so in 1860. The exhibit of two clocks and a thermometer attracted a great deal of attention, being altogether different from anything people had seen before. Awarded a prize of "ten or fifteen dollars," and in addition, having another fifteen dollars with him from home, he entered the University of Wisconsin. By working at various odd jobs and selling some of his early rising bedsteads, he paid his way.

A CHANCE encounter with another student introduced him to botany, a study that held his interest and did much to shape his later career. He often went on short botanical excursions throughout the surrounding area, carrying home specimens which he kept fresh in a bucket and studied at night.

Two long trips taken for the purpose of studying plants followed his course at the university. One of these carried him into Canada and the other through the southern states into Florida. From there he went on to Cuba and then to California, arriving on the West Coast in the spring of 1868. California's abundant flowers and plants and the mountain scenery of the Sierra Nevada range captured his heart at once.

By working part of the time on ranches and in sawmills he earned a living, taking long rambles in the mountains during periods of leisure. Returning from these excursions, he determined to devote as much time as he could to making the mountains known, that the forests and wilderness areas might be kept and enjoyed by future generations of Americans.

"Living is more important than making a living," he said. "Everybody needs beauty as well as bread, places to play in and pray in, where nature may heal and cheer and give strength to body and soul alike."

IN many places he found sawmills and lumber companies ruthlessly exploiting the forest wealth, cutting trees but doing nothing in the way of reforestation and often destroying by wasteful methods more than they sawed into lumber. Elsewhere he saw cattle and sheep men turning huge flocks loose on mountain meadows, grazing some areas so hard it would be years before the grass and flowers could regain their former growth.

And so he began to write magazine articles, telling of the beauty and the wonder of the high mountain country and of the dangers that threatened it. The *Overland Monthly,* famous magazine of the old West that featured such great writers as Mark Twain, Bret Harte, Joaquin Miller, and Edwin Markham, printed many of Muir's articles. In the East they appeared in magazines like *The Century, Scribner's* and the *Atlantic.*

He advocated the setting aside of Yosemite Valley and the surrounding region as a national park, and protecting the incomparable sequoia groves in another. After a struggle that lasted more than a decade, Congress finally created Yosemite and Sequoia National Parks in 1890. When Theodore Roosevelt became president soon after the turn of the century (1901), John Muir acquired an able ally in his crusade to save the great forests from destruction. Roosevelt set aside nearly 150 million acres of forest reservations—more than three times as much as the three preceding administrations.

THE number of national parks also doubled during T. R.'s tenancy of the White House. It was at Muir's suggestion that Roosevelt made Arizona's Grand Canyon a National Monument (it has since been made a National Park) and that he similarly preserved the Petrified Forest area, also in Arizona.

In a letter Muir wrote to his mother some years after he had come to California, he told of his life and work. "Providence guides through every danger," he wrote, "and takes me to all the truths which I need to learn, and some day I hope to show you my sheaves, my big bound pages of mountain gospel." It was, he said "a glorious subject, which God help me preach aright."

His first book, published in 1894, was *The Mountains of California.* Later on came others—*Our National Parks, My First Summer in the Sierra, Travels in Alaska, The Story of My Boyhood and Youth,* and *Steep Trails.* I have read some of them many times, each time with greater pleasure.

His biographical sketches of the Douglas squirrel and the water ouzel in *The Mountains of California* stand out as particularly fine nature writing. The chapters, "A Near View of the High Sierra" and "A Windstorm in the Forests," from the same book, are unforgettable. His descriptions of the northern lights or auroras in *Travels in Alaska,* and of the wildflower gardens of the Yosemite in *Our National Parks* are so vivid and glowing that the reader can see them rising before his eyes as he turns the pages.

In all his books he expounds the gospel of the mountains and wilderness, often with the fervor of a Jeremiah or an Isaiah. Like the writer of Psalm 121, he believed that man should lift up his eyes unto the mountain peaks and listen to the message they had from the Creator.

Muir traveled and explored extensively throughout the West and in Alaska, which he visited five times. He made one journey into the Arctic, the journal of this trip being published posthumously in the book *The Cruise of the Corwin.* He went to South America to study the great jungle forests and to Africa to see the baobab trees, and he made one trip around the world. He died in 1914 at the age of 76.

TODAY a glacier in Alaska has been named in his honor. In Pasadena, California, is John Muir College, and in the near-by Sierra Madres a peak bears his name because he once studied trees in the vicinity. A little to the north of San Francisco lies Muir Woods National Monument, a lovely sylvan area containing some of the redwood trees he loved so much. And across the High Sierras, through the region he often wandered and explored, studying the work of the glaciers, winds the John Muir Trail, a state memorial to the man who did so much to preserve its valuable natural resources.

As long as the wind sings in the trees, flowers bloom in the mountain meadows, and the alpenglow shines from the snow-clad peaks, so long will the name of John Muir be remembered with joy and gratefulness by Americans.

Missionaries' Baby Receives New "Name"

SOON after his birth this past winter, little Jimmy Cuppy received a new name —"Bolambe Jacobo." The son of Mr. and Mrs. A. C. Cuppy, missionaries of Disciples of Christ, Jimmy participated at an early age in a ceremony which has become common in Belgian Congo. He was given the name of an outstanding Christian who had died.

It is the custom in Congo, his parents report, for mission personnel and overseas guests to be given Congolese names. It is done as an honor both to the person who receives the name and to the deceased Christian.

Bolambe ("cook") Jacobo was a head nurse at Monieka, where the Cuppys are stationed. He was noted for his great wisdom and devoted service. Louisa, his widow, now works in the Monieka hospital.

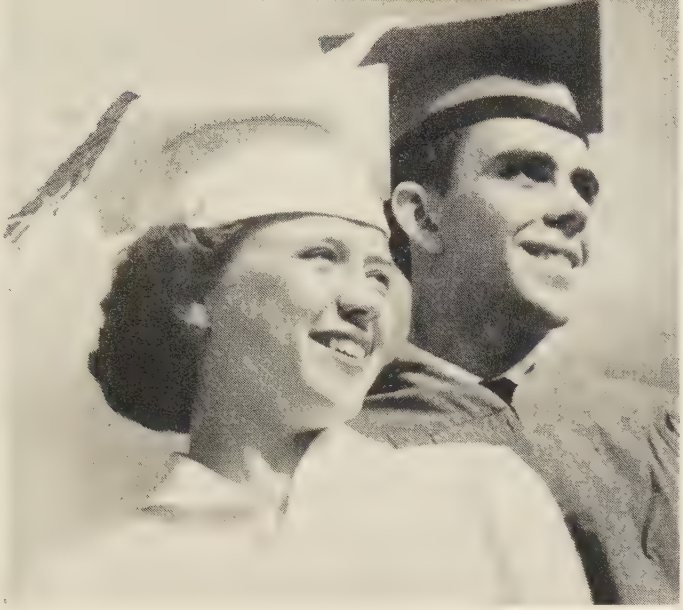
"She was so pleased to have her husband honored in this way," the Cuppys write, "and came up to see little 'Bolambe' and brought him a gift of a chicken."

The naming service took place as part of a service of dedication of parents, the first of its kind to be held at Monieka.

"Our people here love their children," the missionaries state. "They lose so many of their children through ignorance and disease that they are even more grateful when their children are spared. Thus they were eager to express their gratitude to God in this service and to pledge themselves to do their best to teach their children to walk in the path of life."

Ndombo Louisa, widow of Bolambe Jacobo, holds Jimmy Cuppy following the ceremony which was held in the Congo.

—Photo by Cuppy



Parents are proud of their children who finish school, and usually they want to give some token of this appreciation. The author of this article feels that the best graduation "gift" is a deep faith in God.

—RNS Photo

Good Gifts for Youth

Parents Have a Responsibility to "Give" God

By MARGE FRANK*

THIS is the season of commencements. Parents are proud of their young people as they finish school courses and begin new endeavors, and often they express this joy and appreciation with a graduation present.

This is the season, too, when those who are deeply concerned for America's youth must wonder about the kind of people these handsome young graduates really are. Are they ready and strong enough to stand up and face life's inevitable tests, disappointments and disillusionments?

Those who have this deeper concern must wonder if parents have given the right kind of "gifts" to their children over the years—not the graduation presents which will be worn out or lost—but finer things such as parent love and an understanding of God. These are gifts which matter.

Parents and friends of youth have always sought to give young people good gifts. Such things as money and other types of securities, position and status, and even less tangible gifts such as education and travel, have been among those most highly rated by old and young.

To Christian parents, however, the "gift" of God has been the "pearl of great price" which they have chosen for their young. It is the gift which young people need above all.

—Sally knows Frank drinks. Should she marry him anyway?

—Bill has been told he would make a great chemist, but his pastor claims he should become a minister. Which shall he choose?

—Dan's friends are joining the armed forces. Is it his duty to go now, or should he go on with education?

—Ann's parents, who never went to college, have their hearts set on Ann's obtaining a degree. Must she go on to school to please them?

These are a few of the many problems young people face, and their answers and choices often determine their whole lives.

And not only is it the future which must concern young people, but also what kind of individuals they shall become. What things are most important? What values are superior? What personality and character traits are most to be sought? Such decisions once made in youth are hard to change in adulthood.

If parents have "given" God to youth before they must make life-lasting decisions for themselves, they have given much. Youth are searching for right answers; through a strong Christian undergirding they can find them.

From the Christian religion young people learn truths that the rest of our culture has neglected or forgotten—truths that can help them in building a workable, sound philosophy of life. Where but in Christianity are persons shown that selflessness and not selfishness makes us happy; that cooperation, not ruthless competition, takes us furthest; that only through giving can we receive; and that with God an individual may be fearless for the future in the face of others' fears and unrest?

ALL these truths belong to youth as they plan their tomorrows, but how often young men and women are informed about everything but religion! They understand the formation of the atom but know nothing about the Former. They appreciate great art and music but know little of the religion which inspired so much of it. They idealize America's great democracy but forget Washington's inaugural plea, "So help me, God!"

They are capable, they are idealistic and they want to know. They have a right to know that Christ has been giving young people something to live for since the time of Timothy and has been an example for them ever since. They have a right to know that in God they can find a strength and peace the world cannot give. They have a right to understand God well enough so that they can see why worshiping him is superior to worshiping money, power, mankind, or the many other things man has deified and worshiped.

As important as the need of youth for God is the need of the church and the world for Christian youth. The world looks to youth for peace; these youth must be idealistic and full of the kind of love Christ taught. And upon her young people completely rests the future of Christ's church, for we know few people join a church after they are twenty.

SO parents realize that young people need God, and they want to "give" God to them. But how can they do this? They cannot, certainly, by wishing or even by praying.

No one learns to know God well over night. Realistically speaking, parents are almost too late to reach this year's graduating students for God—if nothing has been done until now. Parents must start by "giving" God to the small ones, almost as soon as they can talk. Little two-year-olds can be taught to pray and four-year-olds are very much interested in Bible stories!

It is true that those who do not receive God first in their homes seldom receive him at all. This is indeed a sobering thought for all parents. Probably as important as what parents tell their offspring about God, if not more so, is the way these Christian parents live. Most children idealize their parents for many years; Mother and Daddy are their children's examples and will prove or disprove to their children that Christianity is a practical way of life.

UNFORTUNATELY true is the fact that few children learn much about religion or God in the public schools today. When religion is entirely left out of historical studies, students get a most incomplete picture.

Be that as it may, this condition cannot be changed easily since there are too many varying viewpoints concerning what religious instruction should or should not be given. All parents, however, should certainly be concerned about the individuals who teach children and those who form the policies for the schools. If those who daily see and influence youth lack religious faith, it matters to each parent who cares to "give" God to the young.

It is the church which carries the most responsibilities in the American scene for "giving" God to youth. Therefore, each person must be interested in the churches' program for children, youth and young adults. Yet how difficult it is sometimes to get a church school teacher!

Working with youth is not easy, nor is anything worth while easy. But "giving" God to youth is a responsibility no one can avoid. It is a task for the home and church which must be accepted.

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*Mrs. William P. Frank is the wife of the minister of the Christian church in Uhrichsville, Ohio.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

PRESIDENT Arthur D. Wenger has announced the appointment of Dr. Daniel M. McFarland of Columbia, S. C., as chairman of the Department of Social Science. Dr. McFarland comes from the same position at Columbia College and will assume his new duties Sept. 1. He succeeds Dr. C. H. Hamlin who has retired. Dr. McFarland holds the A.B. degree from the University of North Carolina and the M.A. and Ph.D. degrees from the University of Pennsylvania. Mrs. McFarland, the former Irene McCain, is a doctor of medicine. Dr. and Mrs. McFarland have two children.

David Blackwood, a junior from Raleigh, was elected president of the Student Government for the coming year. An active student leader, Blackwood has held many posts on the campus.

The college art gallery featured a special exhibit of Japanese woodblock prints at its monthly show in April. The exhibition was on loan from the Robert Lee Gallery in Newtown, Conn. About half the prints were originals and the other half fine reproductions. Included were prints from such well-known Japanese artists as Shoson, Tannyu, Korin, Koson and Hiroshige.

Bethany College
Bethany, West Virginia

The student body became a "mission" of The United Christian Missionary Society during a three-day conference on "Making Your Vocation Christian." Four national leaders of Disciples of Christ were sent to Bethany as an experiment for future plans for college visits. They were George Earle Owen, Parker Rossman, Mrs. Ruth Milner, and Jay R. Calhoun.

Personal interviews, a convocation program, daily seminars, informal talks in classrooms, and a ministerial banquet were features of the three-day program. In this experimentation in teaching and counseling with students about Christian vocations, participants were given opportunity to express their thinking about vocations. Students ministering to local churches presented specific problems for discussion and solution. The consideration of the religious ideas of Disciples of Christ had a prominent place in the conference.

Chapman College
Orange, California

The sixth annual Christian Vocations Conference was held on the campus this spring and was co-sponsored by the Southern California Missionary Society and the college. The purpose of this conference is to help young people learn how they can be Christian through their choice of vocation.

The Life-Line Church Plan continues to grow in favor with the churches. It is expected that about fifty churches will reach their goals by June 30.

W. Worth Bernard, who has served as vice-president of the college for the past two years, has resigned to return to business in the area of public relations. His responsibilities as director of development will be assumed by President John L. Davis.

Miss Kay Welsh, director of home economics, attended the biennial convention of the California Home Economics Association in San Francisco in April. Miss Welsh is C.H.E.A. president-elect. She is currently president of the Orange County district of this organization.

The College of the Bible
Lexington, Kentucky

On April 9 Eduardo Malones, executive secretary of the Philippine Church of Christ, began study here. During his stay in Lexington he plans also to take some courses at the University of Kentucky.

In addition to the administrative work he does for the church, Mr. Malones works in administration for the government. He is head of the extension division of the Manila Bureau of City Libraries and is in charge of a number of branch libraries throughout the city. He also serves as pastor of the Marikina Church of Christ, which is located twenty miles from Manila.

Mr. Malones' study in the United States is a part of the United Society's program to strengthen national leadership of churches on the mission field by providing opportunities for special study.

Culver-Stockton College
Canton, Missouri

Mervyn W. Williamson of Austin, Texas, has been appointed associate professor of English and philosophy and will begin his duties in September, according to an announcement by President Fred Helsabeck. Mr. Williamson is receiving a Ph.D. degree from the University of Texas. He taught English at Lynchburg College from 1948 to 1954 and at the University of Texas from 1954 to the present time. He was instructor for the American Institute of Banking from 1953 to 1954.

Dr. Ethel A. Kaump will join the faculty as professor of speech and psychology. Dr. Kaump was awarded the Ph.D. degree from the University of Wisconsin in 1940 and has done post-graduate work at the University of Michigan. Dr. Kaump has taught at State Teachers College, St. Cloud, Minn.; at Kalamazoo College, Kalamazoo, Mich.; and at McKendree College, Lebanon, Ill.

Dr. Richard H. Olmsted of Lebanon, Ill., will head the language department next fall, succeeding Oscar A. Henning who retired at the close of the spring semester. Dr. Olmsted, a native of Kalamazoo, Mich., holds the B.A., M.A., and Ph.D. degrees from the University of Minnesota. He has taught at Kalamazoo College, McKendree College and at Stephens College, Columbia, Mo.

Disciples Divinity House
Chicago, Illinois

One hundred and five college sophomores and juniors attended the Church Vocations Conference held on the campus of the University of Chicago and sponsored by the Divinity House and the other three seminaries which are part of the Federated Theological Faculty. The conference presented the claims of church vocations, including the ministry, for young people who are seeking to make decisions of a lifework.

Young people attending the conference were nominated for invitation by hometown or college-town pastors who were best able to evaluate them as to potential for church vocations. Disciples' young people were present from Ohio, Indiana, Illinois and Iowa.

Meetings of the conference were held in each of the four schools of the Federation. The opening evening session in the Common Room at Disciples House presented the claims of the Christian ministry through the medium of drama, which pointed to the basic issues and problems of life which need ministry. Brief addresses regarding the work of the ministry and the preparation necessary were given by J. C. Brauer, Dean of the Federated Theological Faculty, by the executive heads of each of the four schools of the Federation, and by several faculty members.

Drake University
Des Moines, Iowa

A Master's program in the teaching of biological and physical sciences will be offered beginning in September, according to an announcement made by Donald G. Wallace, dean of the graduate division. The program is primarily for those preparing to teach basic science courses at the college or junior college level.

Sixteen scholarships have been established for half-time service in science laboratories for the 1957-58 academic year.

The Great Teacher Program continues to reach firms for gifts in increasing numbers. This program is designed to increase faculty salaries since students do not and cannot pay for the entire cost of their college education. Foundations, alumni, parents and other individuals are also participating in this program, which continues to the end of this fiscal year.

Drury School of Religion
Springfield, Missouri

Dr. Noel Keith, chairman of the Department of Religion at Texas Christian Uni-

versity, spoke in the Drury chapel recently and met with the Timothy Club, the campus organization for students preparing for the ministry.

Dr. Keith presented a series of messages on the relation of religion to science.

Eureka College
Eureka, Illinois

Dr. Larry Gara, assistant professor of history and government, is the author of *Westernized Yankee—The Story of Cyrus Woodman*. Dr. Gara writes with easy style, simple construction and deft humor. The book was brought from the press by the Wisconsin Historical Society in the interests of the preservation of the records of the settling of the West.

Northwest Christian College
Eugene, Oregon

Moving books into the new library building was a one-day operation. Classes met as usual but were then dismissed in order that students, faculty and staff could share in carrying the books to their new home. Miss Hazel Oliver, librarian, had planned so well that the books were all transferred by noon. Following that, museum materials were taken from storage and carried to the new building. During the afternoon the book shelves were checked and every item was in its proper place by 4:00 P.M.

The Library Dedication service was held in the second floor assembly room. Loud speakers were placed in the main reading room and in the second floor studio room. Dr. Wilson Compton spoke on the subject, "Colleges Do Not Grow by Themselves; They Are Built by People Who Believe in Them." Special music was by the Select Chorus under the direction of Professor Maud Skaggs Woodyard. President Griffeth led the Declaration of Dedication.

The annual Christian Education Practicum was held again this spring for a two weeks' period. Mrs. Oakley Rhay was director. Five classes were offered for workers with children. Two term hours of college credit were offered.

Phillips University
Enid, Oklahoma

The trustees have authorized erection of the proposed auditorium to proceed. The project is in the hands of the Mefford Construction Co. The old armory building is being razed to clear the auditorium site.

Phillips University has received its share from the Oklahoma Independent College Foundation, which raised $70,000 for its four member colleges.

The Inspiration Point Fine Arts Colony, near Eureka Springs, Ark., will hold its eighth summer session of six weeks, June 17 to July 26. Private instruction will be offered in voice, piano, strings, woodwinds, and brass instruments. The Southwestern Federation of Music Clubs Lyric Opera Workshop will be one of the main features of the summer Colony, together with the Southwestern Symphony Center Orchestra. Professor Henry Hobart is executive director for the Colony.

School of Religion
Butler University
Indianapolis, Indiana

Dr. Hans Hermann Walz was guest lecturer for two series on the subjects "The Nature of the Church" and "The Church in Europe." Dr. Walz, general secretary of the *Kirchentag* ("Church Day"), is from Fulda, Germany.

Dr. Seward Hiltner, professor of pastoral theology, Federated Faculty, University of Chicago, will be the visiting professor during the Pastoral Counseling Institute, June 11 to 28. Other lecturers will include Dave Torbet of the Department of Psychology; Dr. John H. Griest, psychiatrist of Indianapolis; Richard Lentz, national director of family life of the United Society; R. C. Alexander, chaplain of the Central State Hospital; Gilbert Hunter, director of social service of the Indianapolis Church Federation; and Henry M. Graham of the Family Service Association of Indianapolis.

An Urban Church Institute will also be held from June 11 to 28. Dr. Frederick A. Shippey, professor of sociology of religion at Drew University, will be the visiting professor. Fred Michel, director of the urban church department of the United Society, will represent the United Society in this cooperative program between the School of Religion and the Urban Church Department.

The Zelotai Club, composed of wives of the student ministers, held its second annual Ministers' Wives Workshop this spring with Mrs. J. Warren Hastings of Washington, D.C., as the guest speaker and resource leader. She spoke on "I Married a Parson" and "I Live in a Fishbowl."

Texas Christian University
Fort Worth, Texas

Six students from five foreign countries received degrees at the spring commencement on May 31. They were members of a graduating class of 414, the largest since 1951.

Completing his B.D. degree in Brite College of the Bible was Reuben R. Batoon of the Philippines. His wife, Irma, received the Master of Education degree. The Batoons are returning to the Philippines at once to resume their church work there.

Ki Jun Ohm of Korea and Ali Akbar Jajarmi of Iran were candidates for the B.A. degree. Ali Albul-Wahhab Hossaini of Iraq was a candidate for the Master of Science degree, and Mohammed El Attrash of Syria received the Master of Arts degree.

Brite College of the Bible graduated its largest class thus far. There were 21 candidates for the B.D. degree, one for the Master of Religious Education degree and one for the Master of Theology degree.

Dr. Lin Cartwright, editor of the *Christian Evangelist,* will be granted the honorary D.Litt. degree at the fall convocation in October. E. C. Rowand, minister of Central Christian Church, Dallas, and John

(*Continued on page* 49)

Inaugural Reception at Christian College

More than 450 guests from Columbia, Mo., and surrounding localities attended the inaugural reception honoring President and Mrs. Kenneth H. Freeman on Mar. 18. In the reception line, left to right, are Hartley G. Banks, president of the board of trustees, Dr. and Mrs. Freeman, and Mrs. Banks. Shaking hands with Mrs. Freeman is Mrs. Allean Hale, Christian College alumna, former college historian, and daughter of Dr. C. E. Lemmon, minister in Columbia. Dr. Freeman assumed office Nov. 21 following the sudden death of Dr. J. C. Miller. He is the twelfth president of the college.

Read about "Christ, the Church, and Race"

The Kingdom Beyond Caste

LISTON Pope, dean of Yale University Divinity School, here presents race relations in the framework of the Christian faith, and in the world setting. He deals with the history of prejudice, its underlying causes, and various strategies which have been advocated for solving the problems it creates. He handles, both objectively and hopefully, the subject of what the church is doing and what it can do. This book is a "must" for every intelligent Christian. *(1957. Cloth, $3.00; paper, $1.25.)*

—MARILYNNE HILL

Progress Against Prejudice

The author, Robert Root, is a newspaper man with a "nose for news" and an invigorating way of telling it, a college professor, and a Christian with a tender conscience. He gives us stories from everywhere of inter-group relations among people, in homes, communities, schools, and churches. He reveals heartening progress against prejudice and puts courage into us. *(1957. Cloth, $2.50; paper, $1.25.)*

—EDITH E. YOCUM

Many Races—One Brotherhood

What are Disciples of Christ doing in the field of race relations? This booklet, issued by the social welfare department of The United Christian Missionary Society, reports on a survey made of our churches and gives case studies that reveal encouraging progress in some situations and considerable room for improvement in others. Invaluable information for the current study. *(1957. 50 cents.)*

—GENEVIEVE BROWN

Seeking to Be Christian in Race Relations

This booklet is best described by the author's introduction—it presents "a Christian theological basis for a declaration of human rights." Dr. Benjamin Mays brings to the attention of the reader the simple but revolutionary truths revealed in the teachings and events of the Scriptures. He confronts one with the challenge to act on his faith, not his fears, in those areas where he has complete control, so that "his power to act will grow and he will be able to act . . . in more dangerous zones." *(Revised, 1957. Cloth, $1.50; paper, $1.00.)*

—ROBERT L. WELSH

Sense and Nonsense about Race

Have you ever wondered what men will look like in a million years? Is there such a thing as a "pure race"? Can you tell a man's religion just by looking at him? In this interesting book Ethel J. Apenfels answers these and many more questions for persons interested in the true facts about race. For a group wanting to take a step in the right direction toward race understanding it is a "must." *(Revised, 1957. 50 cents.)*

—H. GRAY RUSSELL

Suddenly the Sun

Eleanor Hull tells the true story of the Takahashi family. It begins in Japan in 1886 when Mrs. Takahashi entered the Friends' mission school. It tells of her marriage to a young Japanese, of how they emigrated to the United States and made a place for themselves here, of how they helped other Japanese emigrees to find their places, and of how American Christian friends made it easier for them to bear internment during World War II, and to say "Let's go home" when it was over. *(1957. Cloth, $2.75; paper, $1.50.)*

—M. H.

The Story of the American Negro

Back three hundred years into the story of the Africa of black kings and Negro civilizations goes this account of the struggle upward of the Negro transplanted to America. Published in 1936, this book by Ina Corinne Brown has stood the test of time as a valued source of facts and insights into the problems of race. The 1957 revision includes present-day developments. *(Cloth, $2.75; paper, $1.50.)*

—LOUISE BROWNING

Armed with Faith

"Put down that book—you can't read." Twitted by a white child, nine-year-old Mary McLeod, daughter of ex-slaves, vowed she would learn to read. And learn she did. Eventually she "built a miracle" which became Bethune-Cookman College, where thousands of boys and girls have received junior college training. This new brief biography of Mary McLeod Bethune, by Hope Stelzle Johansen, is one of the Frontier Books series. Others related to the race theme are *The Man Who Asked God Questions* (George Washington Carver), and *Crusader for Justice* (Samuel Armstrong, missionary to the Indians). *(25 cents.)*—G.B.

Room for Randy

Randy, a thirteen-year-old Negro boy, succeeds in winning a place for himself among the boys in his neighborhood. In his struggle for acceptance he is often misunderstood, even by his red-haired pal, Rick. He proves himself through a series of exciting events touched off by the bear grease initiation at school, which led into a contest with the Golden Saracens, a rough gang. The author, Jesse Jackson, makes Randy's problems real and important. *(1957. Cloth, $2.50; paper, $1.25.)*

—MARETA SMOOT

The Apple Tree House

An unusual and exciting story by Anne M. Halladay that primary readers will enjoy. As they become part of the story they will share in the fun and sadness of Urban Gardens. They will even share in all of the odd happenings at strange times in this community of "mixed" people. *(1957. Cloth, $2.50; paper, $1.25.)*

—FRANCES M. HILL

The Swimming Pool

Alice Cobb has written a lively story for juniors about an all-American assortment of boys who make careful plans to build in their community a pool where everyone can swim. They learn the hard way that democracy is not easy. *(1957. Cloth, $2.50; paper, $1.25.)* —F. M. H.

Bronzeville Boys and Girls

Gwendolyn Brooks has written a collection of poems for children (adults, too, we think). The poems are for and about children who live in the Bronzevilles all over this country. Some of the poems are happy; some have an element of sadness in them. *(1956. $2.00.)* —F. M. H.

NOTE: *These books may be ordered from the Christian Board of Publication, Box 179, St. Louis 3, Mo. For other books on "Christ, the Church, and Race," consult "Toward World Christianity," missionary reading list, available from Missionary Education Department, U.C.M.S., 222 S. Downey Ave., Indianapolis 7, Ind.*

Women and WORLD HIGHWAYS

"Things Are Happening!"

By ROSA PAGE WELCH*

THE idea of sending a deputation team to parts of our own country to interpret the working of the power and grace of our Lord was an excellent idea. This was accomplished through worship, conversation, music, discussion and personal testimony. Each team member was to have the opportunity of sharing her observations from travels abroad and from experiences with Christians in other lands.

Each member of the team was certain that this same power and grace through Christ did and could manifest itself just as dynamically in our own U.S.A. as anywhere else. Those who planned our tour knew that the need for this manifestation is just as great in our country as in Southeast Asia, Africa, Europe, South America, the Near East, and the islands of the sea.

UNDER the auspices of the department of social welfare of The United Christian Missionary Society, four Disciples—Mrs. Masako Munakata, Mrs. Russell C. Putnam, Mrs. James D. Wyker, and I—made up this deputation team. We visited in two states, Missouri and Kentucky, spending two days each in the St. Louis area and Columbia, Missouri, and one day and two nights each in Lexington and Bowling Green, Kentucky.

In St. Louis, on a Sunday, each of the team spoke in a different Disciples' church in the morning and in other churches in the evening. We also took part in a mass meeting at Centennial Christian Church that afternoon. On Monday we met with Disciples' ministers and their wives and participated in a discussion led by the team. It is known that St. Louis has done one of the best jobs in public school integration, but apparently the individual churches, for the most part, have not kept pace. However, this is not peculiar to St. Louis.

The most encouraging and inspiring experience was this meeting with the ministers. Later we met with the social action committee of the St. Louis area. Again we were encouraged as we observed the sincere concern and the desire for suggestions in the areas of approach and action. We were deeply impressed with the leadership and the genuine, serious concern of each member of the committee. All of these meetings were interracial. Happily, this is not a new experience for Disciples of Christ in the St. Louis area.

IN Columbia our meetings were planned by the state social action committee and there were delegates representing several cities and towns. We had lively, profitable meetings and times of fellowship together.

In the midst of our panel discussion a young minister interrupted by saying, "Please, may I take a picture of the panel?" Mrs. Wyker said, "We'll be glad to pose for a picture at the close of this session." Said he, "But I'd like to make the picture right now, for *this is it!* This *is* race relations and I want this picture to show to my congregation!"

Family night dinners at the church afforded a wonderful opportunity for international as well as interracial fellowship. This was true at Central Christian Church in Lexington, Kentucky, where we shared their regular family night dinner and program. We led programs for high school and college assemblies, met with a Christian student group, and worshiped with an interracial group in a Sunday evening vesper service at a Christian center serving a new housing project. In each city lovely teas and receptions beautifully planned by the Christian Women's Fellowship gave opportunity for real down-to-earth fellowship. Representatives from many different cities and towns came to the meetings in Lexington and Bowling Green.

The excellent cooperation of the host of ministers and the women's organizations contributed greatly to the tremendous success of all these meetings.

ON two occasions we were embarrassed by Mrs. Munakata's questioning the absence of Negroes. We pointed out that one of the main reasons for our deputation team was to help increase our understanding and to help pave the way for our Christian people to face these problems and to find ways of approach and solution.

All of us had some very new and unusual experiences, and there was exhibited great courage, adventure and daring—all done in the spirit of selflessness, Christian love and freedom; and all of us are greatly encouraged and better equipped for His use because of these opportunities, because of the faith to put an idea into action.

May those of us who shared these blessed experiences maintain the glow of inspiration and challenge, letting it move us to action in our own homes, churches and communities, and may the illumination of our selfless and courageous efforts light the way for many others.

*Mrs. Welch, Chicago, Illinois, is a concert soloist, world traveler and ecumenical ambassador of good will.

Plan Spiritual Life Conferences

Disciples to Seek Ways of Deepening Devotional Life

A WIDESPREAD and growing interest is being shown in the first Spiritual Life Conferences ever held on a nation-wide basis by Disciples of Christ, according to Samuel F. Pugh, director of church development for The United Christian Missionary Society. Letters have come from all parts of the country giving approval to the idea and expressing hope that these initial conferences would be the beginning of an increased emphasis upon spiritual depth within the communion.

Two conferences are scheduled for the coming summer, one at Culver-Stockton College, Canton, Missouri, June 11-14, and the other at Camp Naches, Yakima, Washington, August 27-30. Both are under the direction of the department of church development and evangelism of the United Society.

Six National Leaders

A team of six nationally known leaders will conduct each conference. All will share in the common task of deepening personal devotional experience and finding ways of improving the spiritual health of local congregations.

Team members at Culver-Stockton will be headed by Ewart H. Wyle, pastor of Country Club Christian Church, Kansas City, Missouri, as director. Mrs. Rosa Page Welch, internationally known singer and Christian leader, will enrich the sessions with her songs and her messages. Floyd Faust who for years has participated in many interdenominational conferences on the Christian life, will have a prominent place on the four-day program. President Fred Helsabeck of Culver-Stockton College, Jay R. Calhoun, national director of ministerial services for Disciples of Christ, and Samuel F. Pugh, who will serve as dean, will share in the task of helping those present in their personal quest for further spiritual growth.

At Camp Naches the following persons will compose the team: A. Dale Fiers, president of the United Society; Earl H. Van Doren, state secretary of Washington; Miss Martha Whitehead, program coordinator for Christian Women's Fellowship; John Paul Pack, pastor of University Christian Church, Seattle; Donald M. Salmon, pastor of First Christian Church, Seattle; and Samuel F. Pugh, dean.

Registrations Limited

Registrations are being limited to one hundred at each conference, and no more applications will be accepted after the first hundred are received. Each conference will begin at 1:30 P.M. Tuesday and close at the same hour on Friday. Registration, including board and room, is $10.00 up until two weeks before the conference begins. After that it is $11.00.

The conferences are open to ministers, laymen and women, young persons, and church leaders, especially those who are trying to find ways to deepen the spiritual life of the local church. Elders, members of worship departments, and church school leaders will find the conferences helpful.

Those wishing to register or to have further information may write to Samuel F. Pugh, 222 South Downey Avenue, Indianapolis 7, Indiana.

Echoes— *from Everywhere*

Yakima Indian Thankful For Ministry of Nurse

I WAS very glad to read in our World Call about the Yakima Indian Christian Mission regarding our nurse Vicky Kechel. Coming here has meant a lot of work for Vicky working with my Indian people. No matter how rich the Indian or how poor the Indian, Vicky treats them all in Christian kindness. She is working among my people here on the reservation, and no finer person could have been sent here to us. We can never repay her for what she has done and is doing.

I have thanked Vicky Kechel many times in person and many more times in my heart and prayers for being who she is. Indeed our Maker knew she was needed here by us the Yakima Indian people. I am an Indian here at White Swan. I am also president of our Christian Women's Fellowship.

—Mrs. Katherine Goudy Arqueth
White Swan, Washington

Mungeli Church Serves Villagers

Some of the members of the Mungeli church live in outlying villages within a radius of ten miles. The pastor and the layman's committee on evangelism are sponsoring a plan whereby every Sunday, after the morning service—or after lunch—a group goes out to one or another of these villages and holds a worship service with the Christians living there.

One or more of the church elders are always in the group and preside at the communion. Members of the C.W.F. and C.Y.F. are enthusiastic participants in this program. Transportation to a village may be by cycle, by car or bus, or by buffalo cart. Not only are the isolated Christian families encouraged and strengthened by these village church services but their non-Christian neighbors also attend and learn more of the meaning of Christianity.

By no means the least important result is the spiritual growth and awareness of the meaning of Christian witness and fellowship among those who go out from Mungeli to carry on this program.

—Victor and Louise Rambo
Mungeli, M.P., India

College Students Need Religious Fortification

Many young people in college find themselves obliged to make difficult adjustments. Courses in sociology, psychology, philosophy, and science, as well as the historic origin and development of the Bible, somewhat wreck the circumscribed world in which they have lived. Professors in these various fields are generally fully aware of the stresses caused by these new areas of truth and try to help the students to see that all truth supports the basis of religious faith.

But it is primarily the responsibility of the teachers in the field of religion to see that vital faith is held on to, that spiritual reconstruction be continuous, and that students keep growing in grace and faith as well as knowledge. It is our task to help them realize that there is just as sound a basis for Christian faith as there is for belief in a law abiding world.

However, intellectual adjustments are not the most difficult ones. The trying ones are social, personal and emotional. Many a student finds himself afraid, afraid of being effeminate, or still mama's little girl or little boy. He must quickly grow up. Very frequently he finds himself (or herself) deeply involved in a love affair. This can be an ennobling experience, exalting the finest qualities of his being, or it can become a harrowing and degrading trial. In all these adjustments the student should have every support which can be made available. The most arresting and fortifying help is a call to worship. There should be always some reminder that through faith and prayer, guidance and strength can be found.

—Dr. Joseph B. Hunter
Lynchburg (Virginia) College

Intermediates "Give Themselves" to Missionary

The intermediates in Central Church in San Luis Potosí, Mexico, have a splendid Sunday school teacher and a good director for their Chi Rho activities, but for some reason they gave themselves to me also.

First they asked me to teach them some Christmas carols and they sang one each Sunday evening in December. Then I discovered that they wanted a part in the Christmas program the young folks were preparing.

The intermediates were so happy with this participation that they assured me they would be contented with three song rehearsals from then on. I showed them my full schedule. They found a free hour on Thursday evenings that they promptly preempted. Later they found a chink between my fourth and fifth services on Sunday. So twice a week we work as a choir, and they sing almost every Sunday night.

Twelve of the intermediates have enrolled in my tri-weekly piano classes so are at my home five afternoons a week, properly accompanied by the little brothers and sisters who stay all afternoon if possible.

The truth of the matter is there is never a dull moment around our house since the intermediates gave themselves to me.

—Ella Huff Kepple
San Luis Potosí, S.L.P., Mexico

Argentine Laymen Prepare For Leadership in the Church

Union Theological Seminary in Buenos Aires, Argentina, offers a one-year course especially designed for the needs of laymen. This year ten young people are taking advantage of this opportunity. Some have received leaves of absence from their work; some continue working part-time while they dedicate the rest of their time to study. Some come from churches here in Argentina while others come from Chile, Bolivia and Paraguay.

As a part of this training the seminary operates a daily kindergarten where the girls do practice teaching under the supervision of Miss Patricia Woodruff, professor and vice-director of the seminary.

—*River Plate Reflections*

New Church Serves Suburb of Buenos Aires

—John Paul Photo

Angel V. Peiró stands in the pulpit of the new Florída Church in Buenos Aires, Argentina, which was recently dedicated. Mr. Peiró, pastor of the Belgrano Church, personally directed construction of the new church in an almost unevangelized suburb of Buenos Aires. Laymen, most of them from the Colegiales Church, built pews, laid the floors and painted. Others, even those who were not Protestants, gave some assistance.

Missionary Worship Service

Theme: *We Are the Family of God*

JULY

Brotherhood of Need

Invitation to Serious Reflection:

LEADER: There are thousands of people across the world who eke out a bare existence. Due to circumstances beyond their control, they are half fed, half clothed and inadequately housed.

Their senses are dulled to the power and presence of a living God. He would sustain them if they but called on him.

They are not free from fear; they are not free from want. They need the concern of Christian people like you and me.

Let us reflect deeply upon these things. (LEADER: *Follow this statement with a minute or two of silence.*)

SCRIPTURE READING: I John 3:17

HYMN: "Where Cross the Crowded Ways of Life" *(Christian Worship:A Hymnal,* 519)

PRAYER FOR UNDERSTANDING *(To be selected or developed by Leader)*:

LEADER: Many of us who passed through the main lounge of Scott Hall on the campus of Northwestern University during the Second Assembly of the World Council of Churches were challenged by a pictorial display of a world in desperate need.

Every picture echoed an eloquent message. For example, the first photo implied something like this:

FIRST READER: I am the symbol of "The Age of Homeless Man." Upon my back rests the burden of the world. There are thousands like me in Central Europe. There are others of me in hovels erected on the sand-blown waste lands between Egypt and Israel.

Yes, I have brothers living even in the once stately farm homes of America's great Southwest. The sun-dried, drought-ridden terrain upon which scrawny cattle have long ceased to feed explains too well why these farmers join the rest of the family of God in the brotherhood of physical need.

LEADER: As we moved further along the corridor viewing the display the pull of conscience forced us to stop before another picture. Its message was soft but forceful.

SECOND READER: I represent the orphaned children of the world. The iron bars through which I peer have been forged and fashioned by my elders. Through their actions of war and selfishness, I have been denied the joys of secure family, the warmth of true friendship, and real fellowship.

I have roamed the mountains of Europe with the wolf packs. I have joined the armies of Asia in escapades of murder.

In America I am called a juvenile delinquent. But all of us together—wherever we are—form the brotherhood of need for understanding love.

LEADER: As we completed the circle of pictures which dramatized the brotherhood of world need, one question kept ringing in our ears: "What can I do as a Christian to help men meet such basic needs?"

The answer is not easy. But after reverent meditation, we are brought to realize anew that through the money we share in the outreach program of our church, outposts for God are established and maintained at many points of the world's greatest need. Let us thank God for these blessings.

FIRST PRAYER: Our Father, we were confronted with the physical need to help refugee families in Poland. We thank thee for the challenge brought to us through the Week of Compassion. It moved an open-country church in Alabama to share sufficient funds to clothe fifty families for the remainder of the winter in Poland.

SECOND PRAYER: Loving and understanding God, we were confronted with the need of an unfortunate young mother in Mississippi. We thank thee for thy spirit of compassion which moves in the hearts of devoted home missionaries at Mount Beulah Christian Center to promote projects of guidance for such mothers in the arts of preserving and nurturing human life.

THIRD PRAYER: O Thou who art the Father of all, we were confronted with the need for cultural enrichment in one of our summer youth conferences. We thank thee for the splendid Puerto Rican couple who were on our conference faculty.

FOURTH PRAYER: O God in whom we move and have our being, in Thailand we were confronted with the challenge to bring the message of Christ to an inquiring Buddhist priest. We thank thee for the revelations thou didst give to our missionary enabling him to lead our Buddhist brother into the larger truth.

LEADER: As we prepare to share of our financial means, so that the family of God everywhere may have the basic needs of life, let us remember the thought that God once gave to Toyohiko Kagawa:

"And the thought
Was this:
That a secret plan
Is hid in my hand;
That my hand is big,
Big,
Because of this plan.

That God,
Who dwells in my hand,
Knows this secret plan
Of the things He will do for
the world
Using my hand!"*

OFFERING

HYMN: "We Bear the Strain of Earthly Care" *(Christian Worship: A Hymnal,* 521)

FELLOWSHIP BENEDICTION

—WILLIAM K. and REUBENA M. FOX

*From *Songs from the Slums* by Toyohiko Kagawa. Copyright 1935 by Whitmore-Smith. By permission of Abingdon Press.

In Memoriam

Mrs. Anna B. Everett, Sept. 16, 1956, Maysville, Ky. A loyal member of First Christian Church and C.W.F. She was a devoted Christian mother.

Miss Bessie Martin, Nov. 4, 1956, Maysville, Ky. Devoted and faithful member of First Christian Church. She taught in church and public schools for 55 years.

Miss Hattie S. Parrott, Mar. 1, Raleigh, N. C. Gracious; generous with her time, knowledge and love; democratic, classifying people only by their attitudes and willingness to make the most of their abilities and opportunities. She was the personification of leadership. Beloved member of Hillyer Memorial Church and C.W.F.

Limeade Campaign

Children in Puerto Rico Raise Seminary Funds

By NANCY K. SAENZ*

NOT long ago an article, "A Little Child Shall Lead Them," appeared in WORLD CALL. The story told about a child's part in spreading the gospel in Africa. I should like to tell about some of the child-leaders in another country, Puerto Rico.

During the past few months the Evangelical Seminary has been carrying on an intensive campaign to raise $80,000 for a new administration building. The very air of the seminary campus seems to have been so filled with challenge and sense of purpose that the children were moved to take action.

Arranged with Parents

Thus, on their own initiative, some seven young ladies, ages two to eight, arranged with their parents to set up a benefit booth on the campus. Margaret, Christine and Louise, daughters of the Garland Farmers, Disciples' missionaries; Lisa and Leany Cintrón, whose father is a seminary professor; and Graciela and Priscilla, daughters of Juan Marcos Rivera, a Disciple and seminary business administrator, sell limeade and cookies.

The enterprise is very profitable; there is no overhead. They make the limeade of fruit from a tree on the campus. The cookies admittedly sometimes come from the cookie jars of certain faculty homes. Customers, who pay five cents for each glass of limeade and one cent for each cookie, are students, faculty and visitors to the campus.

The total funds turned over to the campaign directors after the first week of operation: $4.00.

*Mr. and Mrs. Michael Saenz are missionaries in Puerto Rico with The United Christian Missionary Society.

For Adult Mission Study

JULY

Theme
Christ, the Church, and Race

For Study Directors

ONCE again you are undertaking a new mission study theme. This time it is "Christ, the Church, and Race," a subject upon which you have a good deal of knowledge without going to books. The women in your Christian Women's Fellowship also are well informed. Capitalize on this information. But remember, too, that the authors who have prepared the study books for you have been making a special study of the subject. You will want the background of history and philosophy that they present. The more knowledge brought to the discussion of any subject, the more fruitful the discussion is likely to be!

The program packet is called *Let's Begin Over.** The first program in the series is based upon a consideration of some of the basic issues involved. Since it was not possible to duplicate the section of the program called "Some of the Issues," that section is reproduced here.

Some of the Issues

1. The people who lived next door to you moved to another state last month. This morning when you wakened, you discovered a moving van out in front, and watching for a first glimpse of your new neighbors, you have just discovered that they belong to another race than yours. What do you do?

2. Your family is taking a vacation trip. You have driven all morning and you are tired and hungry. You pull up outside a nice looking restaurant and start to get out of the car. Someone in the car says, "Are you sure they will serve us?" and you hesitate. What is your next move?

3. Your Fellowship group has been invited to attend the meeting of a Fellowship group which belongs to a church of another race. Do you accept? If so, which is uppermost—friendliness or curiosity?

4. An old family friend, Mamie, is in the hospital with a broken hip. You go to the hospital to call on her. The hospital is large and well staffed, but you find Mamie crowded into an ill-tended ward, with all the other patients whose skin is the color of hers. She isn't of the same race as you, you see. How do you feel about this situation?

5. You are the proprietor of a small recreational park in a medium-sized city. Your park has a good reputation. You have never been bothered by the rowdies some recreational centers have to contend with. Young people often come to the park in groups. One afternoon a mixed racial group shows up. What do you do?

6. You have a college education. You have had the specialized training of a laboratory technician. There are places in this country where you could get work as a lab technician, but because of your race this is impossible in the city where you live. Yet it seems you must continue to live here because of family responsibilities. How do you solve this problem?

7. You are a dentist, just setting up your practice. Someone asks whether you intend to have an interracial clientele. What is your answer?

8. The school in your community has decided to integrate. What attitude do you take?

9. A couple of another race has moved into your neighborhood. How do you treat them?

10. A family of another race attends your church service. How do you greet them?

11. Your state law says that Negroes must be segregated. As a Christian, and a citizen, what is your attitude to the law?

12. Your child met another playing in the park, and brought the new playmate home. The playmate's skin is not the same color as yours. How do you react?

13. Two women are standing at a department store counter, ready to be waited on. The dark-skinned woman was first, but the white-skinned woman obviously expects to be waited on first. You are the clerk in this department store. How do you handle this situation?

14. You own a motel. There are two vacancies left. A car pulls up toward the close of day, with a nice looking couple in it. They are not of your race. Do you let them have a room?

15. You have just had offered you exactly the kind of job you want. It is a job you are trained to do; the set-up sounds perfect, except for one thing. If you accept, you will be the only person of your race. All of your colleagues will be a different race. Can you accept this job?

16. You own a business in which you employ quite a number of persons. Long ago you decided to hire Negro employees. Now one of these has come to you asking for a promotion. He has been with the business long enough to rate a promotion; there is no doubt in your mind that he could do the job adequately. Promoting him would mean that he would be on a plane equal to and above some of the dominating racial group. Do you give him this promotion?

17. You are late and you have a long bus ride ahead of you. When the bus pulls up you see that it is crowded, and you are tired. Standing in line for the bus, in front of you, is a person of another race. How do you act?

18. You have taken your family out to dinner for a special treat. The lights are low, soft music is playing, and the children are unusually well behaved. Another family, also obviously celebrating a special occasion, is ushered to the table next to yours. They are well dressed, and well mannered. But they are of another race than yours. What is your attitude toward this family?

19. You have had a minor business dealing with a person of another race than yours. You were cheated in the deal. How do you feel about this person, and about his race?

20. When any person not of your race is involved in the conversation, do you feel compelled to classify the person as to race? Do you say "that Mexican who works for Jones" or do you say "the man who works for Jones"?

21. Your son has been in the armed forces for some time. He is returning home soon with his bride. His bride is not of your race. How will she be welcomed? By you? By the community?

22. Your minister has taken a stand in favor of an integrated church. What is your attitude toward this stand?

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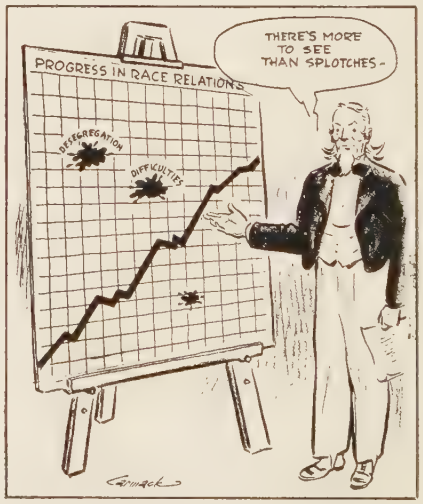
Differences are meant to be enjoyed, not wiped out. . . .

———

In the field of race, we are limited by Christ, by what He said and did. . . .



There's More to See Than Splotches!

As you look about your community seeing "more than splotches," don't you wish you could compare notes with other groups?

Why not make this a do-it-yourself project for your study group? This page would make a good "pool" for such information. Write to the Missionary Education Department; tell them about the "more than splotches" that you have seen.

Christ's church had a world mission, not a racial mission.

*Order from Christian Board of Publication, Box 179, Beaumont and Pine Blvd., St. Louis 3, Missouri.

Youth and Missions

Once to Every Youth

ONLY once to every teen-ager can the church offer a comprehensive and deep study on the subject of the Christian and race relations, with the support of a great spread of recent and attractive materials. It has been more than ten years since race relations was the interdenominational home missions study theme.

For 1957-58 the statement of the theme is "Christ, the Church, and Race." For this year's study we have a subject that ranks high in interest throughout the world today and is likely to hold its place in the headlines for many years to come.

Another value of the study to youth is the nearness of the subject to their lives. It crops up in communities everywhere in such practical questions as, Who can live in certain neighborhoods? Who can attend certain schools? Who will be welcomed in certain churches?

The youth need definite help from their churches. This each church can give through study programs in the youth groups. It can impress the teen-agers with the importance of Christian relationships between persons of different races. It can guide them in examining their own beliefs and attitudes and checking them against the facts established by science and the truths taught by Christianity. The church can motivate its youth to wish to make their thinking and conduct Christ-centered. Finally, it can show them steps they can take as individuals and as a group to further the cause of better race relations.

The Makings Are Marvelous

If the counselor were to set out on his own initiative to collect from here and there materials his group would need in order to accomplish this group of objectives, he might have to spend weeks in his search. Fortunately for him, everything that he needs to lead the study has been prepared and awaits him. Books and films are current, compact and appealing.

Two study units on the subject of race are provided in *PM Pack,* packet of program leaflets for Sunday evening meetings of the Chi Rho Fellowship. Study material for three meetings of the C.Y.F. is offered in *Fellowship,* the C.Y.F. program annual. These units attempt to help the counselor and youth accomplish the objectives described above. However, they will be strengthened by the use of supplementary materials.

Seeking to Be Christian in Race Relations, by Benjamin E. Mays, lays out clearly the teachings of Christianity which apply to race. As youth discuss the points presented by this great Negro Christian and educator, each may develop a measuring stick for his own attitudes and actions, one which may influence him through all the years ahead. This book will make its best appeal to counselors of junior highs and senior highs and to older seniors with a serious interest in the subject.

There should be lively curiosity about the subject treated in *Sense and Nonsense about Race.* An anthropologist presents and substantiates facts which erase completely many widely accepted beliefs about racial differences. Seniors would enjoy reading this and realize its value in school as well as church discussions. Perhaps the counselor should read the booklet and bring the main facts to the junior highs.

Caring as Well as Knowing

Knowing facts about the precepts of Christianity and characteristics of races is not enough. Before teen-agers are much concerned about persons of other races being accorded equal respect and opportunity, they must have the opportunity of imagining themselves in the place of such persons. Stories offer this opportunity of identifying themselves with others so that youth can look out with new eyes and feel with new and wiser hearts.

Room for Randy is a story written by Jesse Jackson, himself a Negro. In it the reader can enter into the thoughts and emotions of a teen-age Negro boy. This book should interest junior highs and perhaps younger seniors. Biographies of Negroes, American Indians, and Orientals who have made the world's honor roll for noteworthy service to mankind would make a valuable contribution. One well-written and appropriate short biography is *The Man Who Asked God Questions,* which tells the story of George Washington Carver.

Films and plays help the youth enter into the lives of youth of other races. The wise leader will not overlook *The Broken Mask,* the new interdenominational film with youth as chief characters. For a filmstrip, he might choose *Crossroad at Cedarmont.* Two new plays are offered for this study—*A House for Marvin* and *The Dark Places.* For a worship service, use part or all of the choral reading *I Have Spoken to My Children.*

The leader will search for good poems. Poetry is valuable in reflecting the thoughts and aspirations of any people. It is easy to secure poems by Kagawa, James Weldon Johnson, Langston Hughes, and other well-known poets. For a history of the American Negro that will result in appreciation of his worth and abilities, read *The Story of the American Negro,* by Ina Corinne Brown, selecting the 1957 revision.

Many Races—One Brotherhood

With facts about the races in mind and concern for all men regardless of race in their hearts, the teens will be eager for action that will correct undesirable conditions in today's society. They may ask what their church is doing in race relations. The answer is found in the booklet *Many Races—One Brotherhood.* When the members begin to ask what they can do individually and as a group, they should read *What Can We Do?*

The guidance booklets mark a trail through the forest of books, plays, pictures, and maps. Order early your copy of *CYF Studies Christian World Outreach* or *Chi Rho Fellowship Studies Christian World Outreach.*

—MARETA SMOOT

WORLD CALL

C.W.F.F. Growing

C.W.F.F. giving has been encouraging for the first eight months of the fiscal year. There has been a constant increase each month over the corresponding period last year. While this is encouraging, we still have a long way to go if we are to raise our goal of $150,000. In the first eight months, we have actually received only 35% of our goal, leaving us 65% to raise in the four closing months of the year. We must get busy if we are to raise twice as much in half the time that it took us to raise one-third of our goal.

The raising of our goal needs to be translated into work which we are doing around the world. We are providing a better diet for hungry people and hospital facilities for those who suffer physical pain. Through our schools we are teaching people to read the gospel translated into their own tongue. Evangelists are spreading the story of the love of God and bringing people to realize what it can mean in their lives. All this and much more can be done effectively through the efforts of our young people; but to attain it, youth groups in our churches must meet their individual goals, and their offerings should reach Indianapolis by June 30.

—H. GRAY RUSSELL

WORLD CALL NEWS ROOM

Services Held for Former Missionary

FUNERAL services were held on April 5 in Simcoe, Ont., Canada, for Dr. Dorothea Margaret Macdougall, missionary in India from 1945 to 1951 with The United Christian Missionary Society. Dr. Macdougall died on April 1 at her home as the result of a fall.

Dr. Macdougall

Born in India, the daughter of Mr. and Mrs. W. C. Macdougall, Disciples' missionaries, Dr. Macdougall held a lifelong desire to serve the people of India. Returning to Canada to study, she earned her M.D. degree from the University of Toronto in 1940. Wartime conditions prevented her going to India until 1945.

In 1951 Dr. Macdougall returned to Canada, and in 1952 she opened a practice in Simcoe.

Her father died in 1935. Her mother, Mrs. Annie Agnes Lackey Macdougall of Simcoe, and one sister, Miss Wilhelmina Anne Macdougall of Niagara Falls, Ont., survive. The sister also served as a missionary in India with the United Society, from 1945 to 1951.

Sheets to Get Degree

D. Ervin Sheets, general representative of the Pension Fund of Disciples of Christ, will receive the honorary LL.D. degree on June 2 in commencement exercises at Bethany College, Bethany, W. Va.

Southern Mountain Region

Dale W. Medearis, director of town and country church with the United Society, has been appointed by the International Convention of Disciples of Christ as an official representative of Disciples on the board of advisors of a project to study the southern mountain region of the United States. The study will have a strong religious basis.

Religious Education

Boyd Hughes, pastor of the Christian church in Beloit, Kans., will begin work on June 1 as director of youth work for that state. He succeeds Eugene Dye.

R. Wesley Watson, of Kansas City, Mo., tri-state evangelist among Negro churches in Missouri, Kansas and Arkansas, retired on March 31 after sixteen years of service. He set up and directed summer conferences for Negro young people and cooperated in the integration of these young people in other summer conferences of Disciples.

Two resignations have been reported. Donald Lee Scott, children's work director in Kentucky, leaves his post on June 1. Mrs. Marie F. Bailey, children's worker for Missouri, resigned on April 15. Both are assuming religious education positions in local congregations.

Frank E. Harnar Dies

Frank E. Harnar, missionary in India from 1916 to 1932, died in Warren, Ohio, April 15. Born in Trumbull County, Ohio, Mr. Harnar was a graduate of Hiram College.

An educational missionary, Mr. Harnar had charge of mission schools in Harda. He also served as secretary-treasurer of the India Mission and supervised schools in Bilaspur.

Mr. Harnar is survived by his wife, Minnie Nicholson Harnar, who served in India from 1924 to 1932, and by a daughter, Miss Ruth May Harnar, now a missionary nurse in Bilaspur, and three sons.

Missionary Register

ARRIVING FROM THE FIELD:

Miss Leila Callender arrived in the United States in May on furlough from Mexico. She will be making her home in Valdosta, Georgia.

Miss Veda Harrah will arrive in the United States late in June on furlough from India.

Marriage

July 5 is the date set for the marriage in Egypt of Miss Faith Edith Hamilton and J. Malcolm McCallum. Miss Hamilton, of Nampa, Ida., is a missionary with the American Mission (United Presbyterian) School for Girls at Luxor, Egypt. Mr. McCallum, son of Hugh N. McCallum, Disciples' minister of Marysville, Calif., is the representative of Church World Service for Palestine refugees in Egypt and a fraternal worker of Disciples' Council on Christian Unity with the World Council of Churches' division of interchurch aid and service to refugees. His work is supported by Week of Compassion funds.

Mr. McCallum and his bride will return this summer to the United States to pursue further studies in preparation for Christian teaching.

Seminary Students Attend Middlers' Conference

—Foster Photos

Students from three Disciples' seminaries observe as Dr. Lester B. Rickman, Missouri state secretary and president of the Association of State Secretaries, points to a world map during the recent Middlers' Conference held in Indianapolis. They are, left to right, Sanders East, Disciples Divinity House, Vanderbilt University, Nashville, Tenn.; Wallace Crider, a Disciple attending Southern Baptist Seminary, Louisville, Ky.; Rickman; and Don Van Voorhis, Disciples Divinity House, University of Chicago. They were among nearly 100 second year students from seven Disciples' seminaries at the conference, which was sponsored by the Board of Higher Education.

Filipino Children Are Teachers

Missionaries See Them with Their Natural Friendliness And Their Genuine Unconcern with Class Distinctions

By WILLIAM and VIVIAN KELLER*

A WHITE, pale face is always a novelty in Claveria, Cagayan, in the Philippines—especially to the children. Add this fact to the one that we are the first American missionaries ever to live in Claveria and you come up with the reason for the attention which we receive.

As we drive two blocks from our home and turn right on the main "highway" going through town the children run out to the highway and shout and wave as we go by: "Hello, Americano!" Even after several months the episode continues to take place. Wherever we stop along the road—at the market or stores—there are at least a dozen children who crowd around the jeep staring, often times with mouths open, at the white faces.

Our daughter Valaine's blonde hair is another rarity, and the children as well as the adults love to touch it and seem amused that it is actually real.

This past August on Valaine's birthday we decided to take a four-block trip to the ocean to take movies. We no sooner stopped the jeep than suddenly, like a burst of sunshine through dark clouds, about one hundred school children appeared! They laughed and smiled, they giggled and stared, they pointed at our white legs and made jokes, and then some would hang their heads in the typical "I'm ashamed" fashion.

Children Are Together

Rich or poor, children are together. We have no classes here. Some of the children were dressed in lovely American style dresses, shirts, pants and shoes. Others had the good clothing minus the shoes; still others had the shoes but wore torn and tattered cotton dresses or shirts. Several of the younger children were carried on the hip of their older brothers and sisters and in some cases were minus both shoes and pants!

The children kept crowding so much that we had to stay at the water's edge until we were ready to leave. Then at that moment we had to trip over several in order to make a pathway big enough for the Americanos to get through. The lesson learned from this encounter was never to go near the ocean at the time school is finishing!

One day when the Leonard Brummetts from Laoag were visiting us, we all took the jaunt to the beach. We had a few ice cubes with us and Mrs. Brummett decided to give them to the children. It was strange to see the fear and the wonderment in the children's eyes as they very hesitantly put out their hands for the cold, cold water.

One Girl Was Brave

One small girl was the first brave one, and after she had tested the cube in her mouth the others shyly put their hands out too. Inasmuch as they had not felt anything so cold previously, we changed the word *nalamiis* (cold) to *napudot* (hot) so that they would know they would experience some sort of sensation when the ice touched their small brown palms.

In the Philippines, where there are children everywhere, you learn the meaning of "for such is the kingdom of heaven." The honesty, straight-forwardness and simplicity with which they greet you is the same the world over. Here there are no race or class distinctions, and we are taught the lesson from children that we are all one and are equal. How glorious our world would be if adults could learn this from the children and make our world as brilliant and happy as the radiant smiles seen on the small bronzed faces with sparkling white teeth, when you greet them with a smile and hello!

*Mr. and Mrs. Keller are missionaries in the Philippines with The United Christian Missionary Society.

by Helen M. Toner

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Book Chat

(*Continued from page* 18)

book will serve a good purpose and will be well received.

WALTER W. Sikes in *The Stranger in My House* has designed a study book centering on the problems of personality and personality development. It is an introspective study, showing a good knowledge of modern psychological techniques of counseling and therapy. The questions asked at the close of the various chapters are provocative. How much better it would be to have a group of intelligent young people use this text and argue out its points than to depend on the pabulum offered by a famous New York preacher by the name of Peale.

M. JACK Suggs was well received not long ago when he gave addresses on reading the Bible. This has stimulated him to write a short volume on *The Layman Reads His Bible*. He poses Bible reading as an adventurous journey into a far country which requires road maps and guides. He furnishes these road maps for the layman. If followed, they will make Bible reading enjoyable and profitable.

Books Mentioned in Book Chat

EXISTENTIALISM AND RELIGIOUS BELIEF, by David E. Roberts. Edited by Roger Hazelton. New York. Oxford University Press. 344 pp. Price, $5.00.

ALBERT SCHWEITZER: THE STORY OF HIS LIFE, by Jean Pierhal. New York. The Philosophical Library. 160 pp. Price, $3.00.

THE BOOK OF REVELATION, by J. B. Phillips. New York. The Macmillan Company. 48 pp. Price, $2.00.

FINDING HOLY GROUND, by Harold L. Lunger. St. Louis. The Bethany Press. 192 pp. Price, $3.00.

WHAT MAKES AMERICA GREAT?, by W. Earl Waldrop. St. Louis. The Bethany Press. 96 pp. Price, $1.50.

THE STRANGER IN MY HOUSE, by Walter W. Sikes. St. Louis. The Bethany Press. 96 pp. Paper. Price, 75 cents.

THE LAYMAN READS HIS BIBLE, by M. Jack Suggs. St. Louis. The Bethany Press. 96 pp. Price, $1.50.

J. B. Phillips

IS GOD AT HOME?

Free of theological jargon and technical terms, this book presents Christ to the ordinary man—in language he can understand. The 30 brief messages on basic Christian beliefs simply and sympathetically probe into the meaning of religion to man in his daily existence, and show him how he needs and can find the Christian life. **$1.75**

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New Booklets Available

Men and Women in Church and Society is the name of a 20-page booklet issued recently by the World Council of Churches. Copies may be had at ten cents each from the offices of the Council at 156 Fifth Avenue, New York 10, N.Y. The booklet describes the development, purpose and work of the World Council's department on the cooperation of men and women in church and society. The booklet is also printed in French and German and is expected to have a wide distribution around the world.

The Berean Press, 20 Brighton Road, Birmingham 12, England, has issued an interesting booklet by W. G. Baker on *Thanksgiving for Childbirth and Dedication of Parents*. Included in Mr. Baker's discussion of the need for some churchly recognition of the significance of birth is a simple order of service for such occasions. The booklet sells for two shillings and three pence (postpaid), about 32 cents.

THE CROWN TREE, by LeGette Blythe. Richmond, Va. John Knox Press. Price, $3.50.

This book, by the author of *Bold Galilean,* begins with the report of Centurion Longinus to Pontius Pilate that Jesus of Nazareth is dead. The centurion had made sure of this because it was he who drove the point of his spear into Jesus' side before the body was taken down from the Cross.

From this point the author goes on to tell the story of the early church. Simon Peter, Luke, Barnabas and Paul move through its pages as Caiaphas, the Jewish high priest, King Herod Agrippa and the degenerate Roman Emperor Caligula do their best to stamp out the new religion. And Longinus, with his wife, Lalage, learns to know peace as he accepts the teachings of the Nazarene.

THE LONG SEARCH, by William Bosworth. Great Barrington, Mass. Advance Publishing Co. Price, $4.50.

Without love and understanding, a young man of the nineteen twenties comes face to face with outer and inner conflicts which lead him to crime and punishment. The setting of the story is in the migrant area and the Everglades of Florida. The author has written a story in easy-to-read style which is stirring and full of suspense from the beginning until the end when the hurricane strikes with a force that destroys but which at the same time restores faith and hope for George Murdock in himself and his fellow men. The author spent considerable time in the Everglades doing research for this novel. His wife is a graduate of Jarvis Christian College.

TRIUMPH OVER TRAGEDY, by Iona Henry with Frank S. Mead. Westwood, N. J. Fleming H. Revell Company. Price, $2.00.

This is a simple, sincere testimony of faith and of triumph over suffering. Mrs. Henry's fourteen-year-old daughter died of a malignant brain tumor. Shortly afterward her husband and son were killed in a brutal automobile accident which nearly took her life as well.

She tells the story of her long struggle back to health of body and mind. She tries and rejects many of the philosophies with which friends tried to comfort her but finally emerges into a secure and shining faith.

She concludes, "I know now that God has never promised me—nor any of us—exemption from suffering. But He does promise the companionship of the light! And He has provided compensations in my life, which I discover daily, in my going on. The spirit which could see no light now sees the shining path."

Book of the Month

FINDING HOLY GROUND, by Harold L. Lunger. St. Louis, Mo. The Bethany Press. Price, $3.00.

The Commission on the Promotion of Christian Literature recommends to laymen and ministers *Finding Holy Ground,* by Harold L. Lunger. This book of sermons is reviewed this month in *Book Chat,* page 18.

Publications Received

A NEW TESTAMENT WORDBOOK, by William Barclay. New York. Harper & Brothers. $2.50.

YALE AND THE MINISTRY, by Roland H. Bainton. New York. Harper & Brothers. $5.00.

PSYCHOTHERAPY AND RELIGION, The Constructive Use of Inner Conflict, by Henry Guntrip. New York. Harper & Brothers. $3.00.

GETTING HELP FROM THE BIBLE, by Charles M. Crowe. New York. Harper & Brothers. $2.95.

THE NEW ORDEAL OF CHRISTIANITY, by Paul Hutchinson. New York. Association Press. $2.50.

WE WANT TO KNOW, by Dora P. Chaplin. New York. Morehouse-Gorham Co. $3.50.

YOU HAVE MET CHRIST, by David Wesley Soper. Philadelphia. Westminster Press. $2.50.

THE FAITH OF ISRAEL, by H. H. Rowley. Philadelphia. Westminster Press. $3.50.

THE GOSPEL JESUS PREACHED, by S. MacLean Gilmour. Philadelphia. Westminster Press. $3.75.

THE RENEWAL OF THE CHURCH, by W. A. Visser 't Hooft. Philadelphia. Westminster Press. $2.50.

VOCATIONAL AND PROFESSIONAL MONOGRAPHS: *Philanthropic Fund-Raising as a Profession,* by David M. Church. *Recreational Leadership,* by W. C. Sutherland. Cambridge, Mass. Bellman Publishing Co. $1.00 each.

THE LONG SEARCH, by William Bosworth. Great Barrington, Mass. Advance Publishing Co. $4.50.

A BOY'S PRAYER BOOK, by John Wallace Suter. Greenwich, Conn. Seabury Press. $1.50.

A GIRL'S PRAYER BOOK, compiled by Anne W.

WHO wouldn't cry? When a boy is only two and his Dad outfits him with his first suit of clothes from a country far away, the strain is just too much for a little fellow this size!

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House. Greenwich, Conn. Seabury Press. $1.50.

The Swimming Pool, by Alice Cobb. New York. Friendship Press. Cloth, $2.50; paper, $1.25.

The Apple Tree House, by Anne M. Halladay. New York. Friendship Press. Cloth, $2.50; paper, $1.25.

Cross and Crisis in Japan, by Charles W. Iglehart. New York. Friendship Press. Cloth, $2.50; paper, $1.25.

Paul, the Tent Maker, by Bertram Day. Boston. The Christopher Pub. House. $2.00.

Audio-Visual Suggestions

The Greatest of These is the new 16mm sound film prepared by The National Benevolent Association of the Christian Churches to show the work of the homes for children and aging as directed and supported through the N.B.A. This is a documentary story and shows brief glimpses of each of the homes and then pictures the life, love and care afforded in the homes to children and older people who are the "other family" of the churches. This film was prepared for special use in the year of emphasis on benevolence and missionary education. It will have continuing value in graphically showing the need for a special ministry of the church to the young and the old, and in showing how the church is helping to meet that need. 29 min.; color; rental, $2.50.

No Shallow Planting is a sound filmstrip prepared by Audio-Visual Services for the department of missionary education and designed especially for use in the year of emphasis on missionary education and benevolence. This filmstrip reveals the experience of a family who discovers wider relationships with persons of other nations and who becomes aware of what the church is doing through its missionary program. From interest in helping to educate a student in another country, the family is led to sense the need for a continuing program of missionary education in the local church to help all its members understand the meaning and scope of the total missionary enterprise. Approx. 18 min.; color; rental, $2.50; sale, $15.00, from U.C.M.S.

(Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana; Christian Board of Publication, P. O. Box 179, St. Louis 3, Missouri; and from state offices. The Greatest of These also is available from the National Benevolent Association, Landreth Building, Fourth and Locust, St. Louis 2, Missouri, and from N.B.A. homes.)

The widely acclaimed hour-long documentary TV film *Monganga,* which shows the work of medical missions of Disciples of Christ in Congo, is now available for free loan from the libraries of Association Films. These libraries are located in Ridgefield, New Jersey (Broad at Elm), La-Grange, Illinois (561 Hillgrove Avenue), San Francisco, California (799 Stevenson Street), and Dallas, Texas (1108 Jackson Street).

Friendship House

Mission Lives Up to Name

By GRACE ROGERS*

Watch "Frisco" as he comes to Friendship House, Coronel Oviedo, Paraguay, this afternoon. He's eleven and lives just up the block. As he comes down the dirt street barefoot, wearing a torn shirt and carrying a small notebook in his hand, he jumps over the low wall and ducks into the ditches being dug for the footings of our new church. He throws a chunk of dirt at some friends who are playing, then ducks and runs to a cross ditch. Soon the rest of the group arrives and they begin practicing football.

About five o'clock the older boys come to take over the field, and the younger boys break up into smaller groups for marbles, tops or croquet. Frisco catches up his notebook and runs up to our house to push and shove for his turn under the pump—water to drink, douse your head or wash your feet.

By then Dean is at the door of the social center clapping, and Frisco runs off with a soiled and damp notebook to English class.

While Frisco is in English class we see "Chuchi" cross the road with her younger brothers and sisters in tow. She's ten, the next to the oldest of seven—no it's nine children since the mother had twin girls a month ago. She will keep the little ones busy at the swing and teeters for a while.

Girls Do Calisthenics

If we had been around this morning we would have watched the girls from the normal school march through the front gate and do the calisthenics which make up their gym class. Or we would have seen our own kindergarten group come out for recreation.

I would not expect you to understand the mixed Spanish and Guarani that most of them speak, but Sydney, our daughter, and Benny Adams (son of Mr. and Mrs. R. Q. Adams) would have been discussing in English the horses they were making for the closing program, when they will be singing about hopping horses and buzzing bees, and all the animals that fit in Noah's ark.

Back in English class, which is just over, Dean is saying, "Why don't you check out a book from the library?" We are really proud of our lending library. It is difficult to promote reading for pleasure here where most finish grade school never having read a book except the one little reader required each year in school. Kindergarten, books, English classes, educational movies, sports—Friendship House in Coronel Oviedo continues its work of helping people to a fuller life of making friends and of showing them that Christianity is more than a written creed or a recited prayer, but that it is a way of life patterned after that of our Master who went about doing good.

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*Mr. and Mrs. Dean E. Rogers are missionaries in Paraguay with The United Christian Missionary Society.

India Still Needs Modern Missions

(Continued from page 19)

trouble in India. With the coming of independence there has also come a resurgence of Hinduism, especially of the conservative type. Pressure is brought to bear on the government by these Hindu sects. The government is extremely sensitive to public opinion.

Seeks Use of Indians

Specifically our trouble is this. India recognizes the fine contribution of Christianity, but asks, Why not use Indian leadership? We too may ask the same question, but certainly such a question should be on more than sentimental grounds. The growing policy is that if any task of an evangelist, teacher, doctor, nurse, agriculturist or social worker can be done as well by a national Indian as by a foreigner, the job goes to the national. This is the reason why visas are so difficult to obtain both for replacements and for new missionaries. Furthermore the endorsement for replacements or returns must come from the local state where the worker is to be located. All foreign Christian missionary boards are facing the same problem.

Our observation and opinion is that while indigenous leadership is desirable and ultimately is to be established, neither the church in India nor institutions sponsored by the church are ready for a complete switch just now. We ought to press each case for visas on the merits of the needs involved. In some places these needs are acute. To turn over administration and technical skills prematurely would not only be unwise but in some instances would mean disintegration of work.

Prepare Missionaries for Tasks

Let us understand clearly that every effort should be made to prepare missionaries for specific and needed tasks and then press for their admission to India, realizing that gradual change is desirable but that the current mood in India is the outgrowth of newly acquired national status. To resign ourselves to this delicate situation without careful consideration of individual cases is not the way of good statesmanship. If and when we are denied visas, we at least will know that we have tried with conviction to supply personnel for tasks which at this stage they ought to be doing.

The other side of the coin, of course, is to recognize and to be grateful for the wonderful Christian leaders who have been developed through the years. Dr. P. D. Sukhnandan, Peter Solomon and Samuel Maqbul-Masih, to mention only a few, are competent, consecrated Christian servants who could be depended upon to carry on the high standards of Christian work in the land of their birth.

This must be kept in mind also. The nature of the Christian faith demands the interchange of fellowship across national and cultural lines. We thoroughly believe in the indigenous church but not in the provincial nor ingrown church, that is, the national church. Thus, we in America could be greatly blessed by fraternal Christian workers from India in our midst. One hesitates to predict "the shape of things to come," but perhaps the office of "fraternal counselor" will supersede the whole concept of missionary effort. We may rejoice in that we receive as well as send.

Summary of Observations

Here, then, is a summary of our observations:

1. Only Christianity can save India from her own involvement in Hinduism which by its very nature works against human dignity, health, sanitation, economic development, education and the moral or good life.

2. The new India under independence is providing the atmosphere in which youth, at least, can discard its mythology and search for a living message to undergird the very way of life which India is seeking.

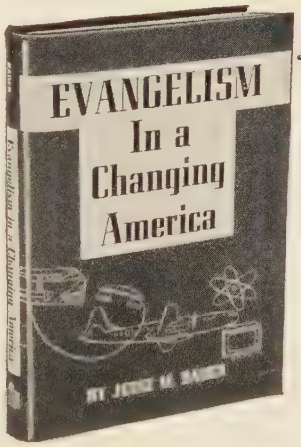
3. It is important to remember that our own missionaries and their colleagues in other communions are facing new and perplexing problems with courage and faith. They need our prayers. They need our continued financial support. We must heed their advice and be ever sensitive to the changing scene.

4. We must recognize the stability and dependability of the church in India. This church genuinely desires to be united with other Christians for the extension and development of a cooperative Christian witness.

5. Let us remember that doors of opportunity open unexpectedly. The province of Orissa is an example. Here whole villages have become Christian. The Holy Spirit bears witness with our spirit when we are alert to open doors. The door in India is still open.

Younger Churches Give Aid

Latest evidence that younger churches in Asia are taking on responsibilities once assumed to be exclusively those of Western churches is the way some have responded to the plight of Hungarian refugees. Reports show that Christian churches in India, Burma, Ceylon and the Near East have come forward with gifts of cash and supplies for the escapees, despite other heavy commitments.



Evangelism In a Changing America

BY JESSE M. BADER. In this book, one of today's foremost authorities on evangelism offers concrete programs for winning children, youth and adults for Christ. It contains suggestions for conserving the increasing numbers of members who move and fail to join a church in their new location. Dr. Bader regards the evangelism of children and youth as the most important work, since one-fourth of those joining churches do so before they are 12 years of age and one-half join when they are between the ages of 12 and 21. An authoritative and practical guide to evangelism. **10E254, $3.00**

Most men who retire write a book of memories. Jesse M. Bader has written a book of "marching orders." Many men write books; but no man has ever more completely lived the book he has written than Jesse M. Bader in his "Evangelism in a Changing America."—David S. McNelly, Department of Church Development and Evangelism, UCMS.

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The Story of Rizzi Bai

Missionaries at Bilaspur, India, Did Not Realize That a Birth Could Bring About So Much Rejoicing

By HOPE H. NICHOSON*

AT the time of the partition of India many stories were written about the people who were forced to flee from their homes, often leaving behind most of their earthly possessions. There were many Hindus living in Sind when it became a part of Pakistan. They have been scattered all over India. About five thousand of them have settled in and around Bilaspur.

The Sindhis are easily recognized by their special type of costume, and the older women still wear the large nose ring set with a huge ruby that is a part of their wedding jewelry. They are for the most part a hard-working people and have made remarkable progress in learning Hindi. Many who formerly were merchants have in the few years since the partition built up a very profitable business. They will sell almost anything, at a profit. One rarely sees a Sindhi begging.

Started with Small Shop

Rizzi Bai and her husband started with one small shop and now have several, and in their community they are considered quite well-to-do. But one joy was denied them; they did not have a living child.

Their seventh child was about to be born, and the husband persuaded Rizzi Bai to come to our hospital and take treatment. When I told them that she would have to have an operation if they wanted a live child, neither one would agree. She was admitted, however, and injections and tonics were started.

When the day arrived, both still refused to consider an operation, so we waited—with everything ready. On Sunday afternoon the nurses called me to say that Rizzi Bai was begging me to operate. Her husband not only agreed but added his pleas to his wife's tears. He was in a small room next to the operating room, and his face was radiant with joy when the nurses showed him his eight-and-one-half-pound son.

Expect Some Relatives

We always expect to have some relatives with most of our patients, but Rizzi Bai from the beginning was not content unless six or eight were with her. She and her relatives were a trial to all of the other patients and especially to the doctor and nurses. But this was nothing in comparison with the celebration that was staged even after we thought we had made it quite clear that a hospital was not a suitable place for them to feed three hundred of their caste people in honor of the arrival of their son.

They easily misunderstand Hindi when they want to. Hearing quite a commotion about seven o'clock one evening, Alice Porter and I went to investigate. We found a large tarpaulin and a big rug spread out at the entrance to the women's block, and hot cooked food being served on leaf plates to what seemed like hundreds of Sindhi men! This was indeed a social event, and they were enjoying it to the utmost and were not very quiet about it, either.

When I began to scold Sabarmal, the husband of Rizzi Bai, he seemed quite surprised that anyone should object to just a little party like that! And of course they would all be very quiet—and anyway, they were just leaving. All of the time he was talking, his helpers continued to pass out the food. I am sure that the last one got his share before they very reluctantly rolled up their rugs and gathered up the buckets that had been filled with hot rice and disappeared in the direction of the gate.

Mission accomplished! They had celebrated the birth of a son in a fitting manner.

*Dr. Nichoson, a physician, is a missionary in Bilaspur, India, with The United Christian Missionary Society.

Ecumenical Institute

Courses Scheduled for Summer

MISSIONARIES and pastors attending the summer course at the Ecumenical Institute, Bossey, Switzerland, June 15-29, will study "The Missionary Nature of the Church." Designed for those from both younger and older churches, the two-week course is under the leadership of Charles C. West, assistant director of the Institute.

"Our purpose will be to elucidate the crisis in which churches and missions stand as evangelizing agencies in the modern world," states Dr. West.

The vacation course for laymen, June 10-20, will consider the question of "The Practice of Christian Living in a Changing World." Group discussions and lectures will examine the problem of Christian living raised for those in vocations not related to the church. The place and relevance of devotions, the problem of a particular Christian policy for one's job, and solidarity with one's non-religious neighbor over against the practice of piety will be discussed.

Information about these two courses is available from Miss Eleanor Kent Browne, administrative secretary, World Council of Churches, 156 Fifth Avenue, New York 10.

The summer course for theological students at Bossey is scheduled for July 25-August 14. "The Christian Apostolate Today: Our Sovereignty and Subjection" is the theme. Information is available to students from Richard Heaton, Interseminary Movement, National Council of Churches, 257 Fourth Avenue, New York 10, New York.

Transformation in Puerto Rico

Progressive Program Has Improved Life of Islanders

By SAMUEL GUY INMAN*

FROM one of the most backward parts of the world, the little island of Puerto Rico is developing today into one of the most progressive sections. The dense peasant population, with an average income of $100 a year, living in slums that rivaled the worst in the world, has now attained an average annual income of $600.

To see how the transformation has taken place, government officials and Point Four students from one hundred and one countries from every section of the globe have recently come to Puerto Rico. East Indians, Africans or Latin Americans, seeking solutions for low standards of living, have found more practical suggestions in Puerto Rico, with similar tropical climate, poverty and disease, than they have by studying such problems in rich industrialized United States.

Governor Is "Attraction"

For many of the ever-increasing visitors the greatest attraction is the poet-philosopher-economist-politician, Governor Luis Muñoz Marín. His heavy set frame, his drooping mustache, his small regard for personal appearance, along with his great regard for people and his habit of philosophizing about life, remind one somewhat of Dr. Albert Schweitzer.

The press conference which I attended with other foreign guests invited to the governor's inauguration was a typical Muñoz affair. On the beautiful Luquillo Beach, looking out over the tropical sea, there was informality in dress and attitude. The governor got everyone to discuss not so much politics and economics as the idea of serenity.

This is the third of his "operations." *Operation Bootstrap* is the first, by which is meant the use of Puerto Rico's own resources to raise her standard of living. *Operation Commonwealth* is the second and solved the island's political problems by securing self-government to Puerto Ricans but at the same time continuing intimate partnership with the Washington government.

"Operation Serenity"

Operation Serenity, the third objective, is less capable of definition, less practical, more idealistic—the retainment of happiness. In the accelerated processes of industrialization, the people's burdens are lightened and more physical comforts are provided, but it is important that they do not lose the serenity, the contentment, the emphasis on the spiritual which, in spite of poverty, has been a distinguishing Puerto Rican characteristic.

Operation Serenity no doubt was favored by the May musical festival honoring the world-renowned cellist, Pablo Casals, who chose Puerto Rico as his home after refusing to live in Spain under Dictator Franco.

*Dr. Inman, a Disciple, is a distinguished expert on Latin American affairs. He is a member of the editorial board of World Around Press.

Classroom and Campus

(*Continued from page* 35)

Knowles, minister of First Christian Church, Houston, will be awarded the D.D. degree at the spring commencement. Lewis McAdow, minister of Bethany Church, Houston, will receive the D.D. degree at summer commencement in August.

A new proposal on "the future course of T.C.U.," outlined recently by President M. E. Sadler to the board of trustees, has caused much favorable comment. Instead of attempting to expand into "narrow technical training" by adding more schools and colleges, President Sadler proposes to broaden and deepen the work in which the university is now engaged.

Under this plan, work leading to "first-rate" Ph.D. degrees in a dozen liberal arts areas and a Master of Science in physics, mathematics, geology and related areas, will be instituted in two to five years.

Transylvania College
Lexington, Kentucky

A new course has been added to the unique summer session planned for the college. The course is entitled "Introduction to Speech Arts" and is a survey of the mechanisms that are in the field of speech and drama. It will be under the direction of George L. Williams, head of the Drama and Speech Department.

Including three field trips, the course will feature the use of tape recorders, motion pictures and slide projectors, television cameras, and motion picture cameras.

The field trips will be to Purdue University to participate in an original pageant depicting the history of the missionary movement of Disciples of Christ, a visit to Cincinnati to tour television studios and attend a production of the Zoo Opera, and a trip to Yellow Springs, Ohio, to see Shakespeare produced outside on levels.

Other features of the summer program include a seminar course that travels to New York City and Washington, D.C., known as "The Church at Work in the World," a concentrated program in French in which the students will live as a unit and use only this language, a "college prep" course in English and mathematics, and a course in Shakespeare that will take a field trip to Stratford, Canada, to see the Stratford Players in the annual Shakespearian Festival.

The complete summer quarter will be organized into three terms of three weeks each. The student will take one course each term. The courses all carry five quarter-hours of credit.

WORLD CALL

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Thirty-six *complete* devotions—introduction, meditation, and closing prayer—to help solve the problem of the busy woman who wants to share in the devotional responsibility of her club, church, or civic group.

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LET'S THINK ABOUT MONEY

Ellis Cowling

This thoughtful treatment of Christian stewardship is unusual because it shows why *increased income* brings neither contentment nor freedom from financial worries.

Since material desires are always present, the solution to giving is to reconcile the standard of living with Christian values. Once the individual accepts this concept, he will find peace of mind he has never known before. And this exceptionally searching book will help him to do it. **Paper, 75 cents**

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College students meet with members of the faculty and other speakers for a luncheon program during the first Conference on the Ministry, School of Religion, Butler University, in Indianapolis, Ind.

Challenge of the Ministry

Recruitment Conference Held by School of Religion

THIRTY-ONE college students attended the first annual Conference on the Ministry held in Indianapolis in February by the School of Religion, Butler University, and the Board of Higher Education of Disciples of Christ.

Purpose of the three-day conference was to bring together top-ranking young people then in college who had not yet made final vocational choices. These men and women were confronted with the challenge of the ministry as a life work. The thirty-one students came from seventeen colleges and universities and were majoring in education, science, engineering, music and medicine. Some were listed as "undecided."

Special speakers for the occasion were A. Dale Fiers and Barton Hunter of The United Christian Missionary Society, Joseph M. Smith of the School of Religion faculty, Harlie L. Smith of the Board of Higher Education, and Hallie G. Gantz, minister of Tulsa, Oklahoma. These persons presented the ministry to the young people and counseled with them and answered their questions.

Beauford A. Norris of the School of Religion, the director of the Conference on the Ministry, emphasizes the fact that these young people were those who had not previously seriously considered the ministry as a vocation.

"None of them had made any commitment to the ministry as a vocation, either in summer youth conferences or in local churches. These were top ranking college students, nominated for the conference by their ministers and campus counselors. They were some of those 'finest young people' whom church leaders are saying should be challenged to enter the ministry. More than one-third of those invited accepted the invitations to the conference. This, it would seem, indicates a splendid attitude on the part of such young people; and it also is a reminder that college and university campuses have a high potential for ministerial recruitment."

Dr. Norris reports that the week end of March 14-16, 1958, has been established as the time for the next conference at the School of Religion. He expresses the hope, also, "that this plan may be developed widely within our own brotherhood.

"Here is an ideal way for our seminaries to give leadership in this critical matter of ministerial recruitment."

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Churches Urge Aid to Underdeveloped Nations

THE voice of the churches was heard in Congress recently as a special Senate committee probed into the basic principles underlying America's foreign aid policy.

Testifying at a committee session, Eugene Carson Blake, president of the National Council of Churches, made it clear that continued and expanded economic and technical aid to underdeveloped world areas is a matter of prime Christian concern in this country.

"Church people across our land are rising in support of a more dynamic program of technical cooperation and economic aid, and I assure you that theirs will be an increasingly mighty voice in the land on this issue in the days immediately ahead," Dr. Blake told the Senators.

Dr. Blake headed a deputation of officers of the National Council of Churches

at a White House meeting on the issue with President Eisenhower and Secretary of State Dulles.

Reminding the Senators of the churches' own long experience and concern in overseas work and foreign relations, Dr. Blake set forth guiding principles which "we believe essential for making our nation's foreign aid programs as effective as possible in helping develop conditions of peace, justice and freedom."

Help People Help Themselves

He asserted that America should assist to the fullest extent "our fellowmen" in underdeveloped areas, through public and private mutual aid programs designed to help people help themselves.

His statement urged an increase in programs of technical cooperation and in making capital funds available for economic development. He said the nation should increase its foreign trade, particularly with these underdeveloped areas. He stressed that foreign aid programs should be based on long-range planning.

The principles listed were, in effect, a restatement of principles adopted as the official position of the National Council of Churches at a meeting of its policy-making general board, at Williamsburg, Virginia, on February 28.

Struggle with Communism

The National Council president declared that a major argument for foreign aid lies in the essential role it plays in the struggle between Communist tyranny and freedom. However, while recognizing the need for military security "in such a world as ours," he said that military programs alone cannot develop peace and the nation should not "over-emphasize" the latter. He also expressed the belief that constructive foreign aid is "good business making for the economic well-being of ourselves as well as others."

Dr. Blake's testimony accented religious and moral foundations for foreign aid, presented to a Congressional body for the first time in a fairly detailed outline. He listed them as: (1) The indivisibility of humanity under God our Creator, (2) Our stewardship as a wealthy nation in a world of poverty, (3) The moral truth based on the teaching of Christ that "it is more blessed to give than to receive," (4) The fundamental Judaeo-Christian belief in the sacredness of all human life and its ultimate value, and (5) The consideration that "in foreign aid we actually go beyond material realities."

East Asians Meet

Churches Seek Permanent Body

PROTESTANT leaders from twenty-four Asian countries, meeting in March at Prapat, Indonesia, unanimously agreed to set up a permanent organization to promote continuing cooperation among the churches and Christian councils of East Asia.

The recommendation, contained in a formal resolution, will be submitted to the member churches and councils of the World Council of Churches and the International Missionary Council.

The action was taken at the Eastern Asia Christian Conference which convened under the auspices of the two international organizations. If approved, the new group would operate within the framework of the W.C.C. and the I.M.C. It would embrace fourteen countries in the area known as East Asia.

A preamble to the resolution was presented by Bishop Enrique C. Sobrepena of the United Church of Christ in the Philippines.

"We have come more fully to realize," he said, "that the churches of Asia are ready and eager to share in the world-wide task of the Christian mission so insistently needed in our contemporary situation and to engage in these tasks unitedly, convinced that we can do together what we cannot do separately."

It was decided that the next conference should meet within the next three years and that the committee should make suggestions regarding the number and allocation of the representatives to the meeting.

Discussions also took place regarding the functions of the East Asia secretariate of the World Council and the International Missionary Council.

It was recommended that there should be a survey of the mission of the church in East Asia and the available resources of personnel and funds for carrying it through.

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AVAILABLE FROM: Audio-Visual Services, United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana; Christian Board of Publication, P. O. Box 179, St. Louis 3, Missouri; from State Christian Missionary Society Offices; also the NBA Homes, Area Representatives, or The National Benevolent Association of the Christian Churches (Disciples of Christ), 16th Floor, Landreth Building, St. Louis 2, Missouri.

Here and There . . . With *World Call*

Dear World Call Reader:

June is always an exciting month in the circulation department of World Call, for as the end of the year approaches, subscriptions begin to pour in from churches which are working to build up their rating for the Ten Per Cent Legion before June 30. This June will be even more exciting than usual, for so many churches are also working for a ten per cent gain over their subscriptions for last year.

The ten per cent gain is not to be confused with the Ten Per Cent Legion. A church qualifies for the Legion, you know, when ten per cent of its resident membership subscribes to World Call. The ten per cent gain is simply a ten per cent increase over the number of subscriptions for last year. A church can qualify for the Legion without making a ten per cent increase. On the other hand, a ten per cent increase does not necessarily qualify a church for the Legion.

State leaders are working for a statewide, ten per cent gain, and several have attained it. However, subscriptions which expire in June must be renewed if the gain is to hold. Better look at the expiration date on your address label right now, and if it is June, renew right away.

It is interesting to see how promotion goes on unabated even after the goal has been reached. Ten per cent is too small an increase for some. For instance, *Mrs. Burt McAfee*, World Call secretary for First Church, Little Rock, simply moved the decimal point over when she set her goal. Instead of a ten per cent increase, she ran up a percentage of well over a hundred! Such a record represents careful, thoughtful planning and real work, but I know Mrs. McAfee feels that the results justify the time and effort spent in promoting World Call.

And then there is *Mrs. William Reeder*. Mrs. Reeder is World Call secretary at Lakeview, Dallas, and she too has doubled subscriptions in her church. At her suggestion, the Christian Women's Fellowship bought a plaque and had it engraved with "World Call." At the end of the year the plaque will be presented to the group with the largest number of World Call subscribers. The name of the group and the year will be engraved on a plate to be suspended from the plaque, and it will be placed in the vestibule of the church, as Mrs. Reeder says, " . . . for all who enter to see!" Next year another plate will be added and it will be set up from year to year as a permanent thing.

These are only two of many churches where subscriptions have been doubled, and there will be more by June 30. I wish I could mention them all, but my space is limited and I do want to tell you about *Mrs. R. A. Russ*, First Church, Riverside, California. Mrs. Russ sent such a nice order, including ten new subscriptions, which she received when she produced the World Call skit, "Why the Postman Was Late." Do you know why he was late? Your World Call secretary does, for she has a copy of the skit. Ask her to put it on at your church so you can solve the mystery. He had a *very* good reason.

Sincerely,
Evylin R. Gribble
National World Call Secretary

Church Magazines Urged to Study Readers' Wants

In American homes, church magazines are "competing on the coffee tables" with secular publications, and they must be interesting to the average church member if they are to be read.

This was the opinion of William B. Arthur, managing editor of *Look Magazine*, who spoke recently to members of the Associated Church Press, meeting in Philadelphia.

Criticizing church magazines which are too theological, "too sanctimonious," and concerned only with trivial news, Mr. Arthur called for a broader concern with the interests of the whole family. He urged that church magazines use the best in photography and in layout and publishing techniques.

Mr. Arthur cited World Call as one of the three "most appealing" of some thirty publications he had examined.

Disciples attending the A.C.P. meetings were Mrs. Louise Moseley, director of interpretation for The United Christian Missionary Society; James M. Flanagan, associate editor of *The Christian-Evangelist*; and James L. Merrell, assistant editor of World Call.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1956, to March 31, 1957 Compared with July 1, 1955, to March 31, 1956

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1955-56	1956-57	1955-56	1956-57
Churches	$1,173,899.44	$1,242,416.16	$274,223.16	$318,160.46
Sunday Schools	193,717.03	188,271.46	12,039.91	14,808.52
Christian Women's Fellowships	853,766.36	915,735.15	28,544.32	34,777.12
Guilds	31,161.08	30,401.74	1,690.51	1,551.90
Youth Groups	61,284.50	66,046.61	1,396.98	1,260.49
Children's Groups	6,076.57	5,403.23	1,917.31	1,440.39
Individual	16,701.13	13,260.15	44,461.13	47,566.99
Love Gifts	5,595.95	7,778.81		
Grand Totals	$2,342,202.06	$2,469,313.31	$364,273.32	$419,565.87
C.W.F. and Guild Totals	$ 884,927.39	$ 946,136.85	$ 30,234.83	$ 36,329.02

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $127,111.25.

Last Column

Faith Healing

Sickness and death are not tragic. Asserting our will against God is tragic. In case of illness our natural desire is to get well. We call the doctor, perhaps go to the hospital, making use of the science and skill which are part of God's world. We also call the pastor and pray with him that we may trust wholly in God's love and care.

The main thing is our dependence and confidence in God. We don't have to be wheeled off to a healer's tent. Far more miracles of healing are accomplished right at home, where simple Christian people pray for God's help, than in all the tent shows in the world.

Health is not merely a matter of blood temperature and infection. It is life lived in nearness to God, in response to God's love. If God gives us grace to live such life, we won't have to send up frantic distress signals whenever something goes wrong with our bodily machinery. We know that whether we live or die we are the Lord's.

—G. Elson Ruff

The Lutheran

Thomas was watching our housekeeper place in the refrigerator some whipped cream which had been left from dinner. Tommy asked: "What are you going to do with it?" Mrs. Halverson: "We might have it for dinner tomorrow." Tommy: "With something *under* it?"

—Southern Christian Home *Glimpses*
Atlanta, Georgia

One of the illusions of life is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day of the year.

—Ralph Waldo Emerson

Sacrifice

To offer something we truly cherish,
To donate something we dearly love,
To do without something we really want,
To contribute something we honestly need,
To give up something we were going to use ourselves,
To relinquish something we sincerely enjoy;
This is sacrifice.

To see joy come to saddened faces,
To watch dull eyes brighten with gratitude,
To see weary arms reach out in eager thanksgiving,
To see hungry peoples filled again,
To hear needy individuals offer a prayer of gratefulness,
To witness all this because we have given of our possessions;
This is the joy that comes from sacrificing.

—Ross M. Willis

East Orange, New Jersey

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Class of 1957

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23	24	25	26	27	28	29

30

Shall the line of Christian service be lengthened or shortened?

The response of your Church in offerings for current maintenance by June 30 will be your answer.

- Remit by **June 30** offerings to the cooperating agencies or to Unified Promotion, Box 5636, Indianapolis 19, Indiana.

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